

A CONCISE VIEW
OF K
THE HISTORY OF
RELIGIOUS KNOWLEDGE,
FROM THE
CREATION of the WORLD
TO THE K
ESTABLISHMENT of CHRISTIANITY. K

Intended as an INTRODUCTION
For YOUNG PERSONS and OTHERS,
To a proper Apprehension of
The ORIGIN, PROGRESS, PRINCIPLES,
and final SETTLEMENT
OF THE
CHRISTIAN CHURCH;
On the AUTHORITY of the HOLY SCRIPTURES.

London:

PRINTED FOR AND SOLD BY G. G. AND J. ROBINSON,
AND T. N. LONGMAN, PATERNOSTER-ROW.

1794.



P R E F A C E.

THE design of this small publication is to present the reader with a comprehensive history of Religion from the creation of the world to the fourth century after our blessed Saviour:—a subject which at no time can be supposed to stand in need of an apology for introducing to the public, even in so concise a method, as that wherein the following is laid before them.

In respect to the performance itself, it is sufficient to inform those who candidly peruse it, that the

materials have been collected for the most part from other writers ; and thrown together into their present form originally for no other purpose whatever, but that of convenience and instruction, for the younger branches of a private family.

For the same cause it appears likely to be useful in other cases, where the instruction of young persons is intended, and the principles of religious information are to be inculcated.

It seems probable, however, that to various descriptions of religious readers such a connected view of the subject will not be esteemed unacceptable : seeing that it is

neither so prolix, as to be capable of fatiguing even youthful minds, nor yet so concise, as not to afford to others also a commodious plan and summary of that great system of DIVINE BENEVOLENCE, to which it is intended only as a compendious Introduction.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON

IN TWO VOLUMES

LONDON: Printed by A. MILLAR, in Pall-mall.

MDCCLXXII.

Vol. I.

CHAP. I.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

THE DEATH OF KING CHARLES THE FIRST.

IN THE YEAR 1649.

CONTENTS OF THE FIRST PART.

SECTION	PAGE.
I. <i>Of God, and the Creation</i> -	9
II. <i>Of Sin</i> - - - - -	14
III. <i>Of the Corruption of Mankind; and of the Flood</i> - - -	20
IV. <i>Of the law of nature, as distinguished from Revelation</i>	24
V. <i>Of the Patriarch Abraham</i>	28
VI. <i>Of the other Patriarchs</i> -	32
VII. <i>Of the Slavery in Egypt</i> -	36
VIII. <i>Of the Passover</i> - - -	39
IX. <i>Of the Journey in the Wilderness</i>	43
X. <i>Of the ten Commandments</i> -	46
XI. <i>Of God's covenant with the Israelites, and of the writ- ten Law</i> - - - - -	50
XII. <i>Of the rebellions in the wil- derness</i> - - - - -	54

CONTENTS.

XIII.	<i>Of the last words of Moses</i>	59
XIV.	<i>Of the settlement of the people in the promised land</i>	- - 62
XV.	<i>Of Idolatry</i>	- - - - 67
XVI.	<i>Of David and the Messiah</i>	72
XVII.	<i>Of Solomon and Wisdom</i>	76
XVIII.	<i>Of the defection of the ten tribes</i>	82
XIX.	<i>Of the Prophets</i>	- - - 85
XX.	<i>Of the Prophecies</i>	- - - 88
XXI.	<i>Of the Captivity at Babylon</i>	93
XXII.	<i>Of the restoration of the Jews, after the captivity</i>	- - - 96
XXIII.	<i>Of the Maccabees</i>	- - - 100

CONTENTS OF THE SECOND PART.

SECTION	Page.
I. <i>Of the state of the world at our</i>	
<i>Saviour's coming - - -</i>	106
II. <i>In what manner he was expected</i>	
<i>by the Jews - - - - -</i>	108
III. <i>Of the Birth of JESUS CHRIST</i>	111
IV. <i>Of the Infancy of JESUS CHRIST</i>	115
V. <i>Of John the Baptist - - -</i>	118
VI. <i>Of the call of the Apostles -</i>	122
VII. <i>Of the miracles of JESUS CHRIST</i>	127
VIII. <i>Of the moral character of</i>	
<i>JESUS CHRIST - - - - -</i>	131
IX. <i>Of the doctrine of JESUS CHRIST,</i>	
<i>—the Trinity, and Incarnation</i>	135
X. <i>Of the love of God and of our</i>	
<i>neighbour - - - - -</i>	139
XI. <i>Of Grace and Prayer - - -</i>	142
XII. <i>Of the state of the faithful in</i>	
<i>this world - - - - -</i>	144
XIII. <i>Of the life of the world to come</i>	147
XIV. <i>Of the enemies of JESUS CHRIST</i>	151

CONTENTS.

XV.	<i>Of the last Supper</i>	- -	155
XVI.	<i>Of the passion of JESUS</i>		
	CHRIST	- - - -	158
XVII.	<i>Of the Crucifixion</i>	- -	162
XVIII.	<i>Of the Resurrection and</i>		
	<i>Ascension of JESUS CHRIST</i>		166
XIX.	<i>Of the descent of the HOLY</i>		
	GHOST	- - - -	170
XX.	<i>Of the Church at Jerusalem</i>		174
XXI.	<i>Of the persecution of the</i>		
	<i>Jews, and the conversion</i>		
	<i>of the Samaritans</i>	-	177
XXII.	<i>Of the conversion of the</i>		
	<i>Gentiles</i>	- - - -	182
XXIII.	<i>Of the foundation of Churches</i>		186
XXIV.	<i>Of the destruction of Jeru-</i>		
	<i>salem</i>	- - - -	190
XXV.	<i>Of the lives of the Apostles</i>		194
XXVI.	<i>Of the Persecutions</i>	- -	199
XXVII.	<i>Of the Confessors, Saints,</i>		
	<i>and Martyrs</i>	- - -	203
XXVIII.	<i>Of the Peace and Settlement</i>		
	<i>of the Church</i>	- -	207

A CONCISE VIEW
OF
RELIGIOUS KNOWLEDGE.

PART THE FIRST.

SECTION I.

Of GOD;

AND

Of the CREATION.

THE holy Scripture, which supplies us with the materials of our religious knowledge, conducts us in its earliest principles to that Supreme Being, whose existence is without beginning of days. It informs us that from *everlasting*, from a duration which numbers have no

powers to express, and the mind of man no faculties to conceive, is God; that he is a Spirit; infinite in perfection, but incomprehensible in his nature.—We are moreover told, that in due order of time,—“in the beginning,” as it is expressed,—he created the heaven and the earth; by which is to be understood—all the World; what we see, and what we do not see: that he created it out of nothing; by his mere word and will; with no other motive in so doing, than his own glory, and the happiness of his creatures.—The holy scripture expressly says, that in six days this great work was accomplished.

On the first day he made the light; on the second he made the heaven—or that immense extent which surrounds the earth, and appears to us like an arch, to which we give the name of

Heaven ; on the third day, he separated the heaven from the earth, and caused the earth to bring forth herbs, and trees, and plants ; on the fourth day he made the sun, the moon, and stars ; on the fifth he made the fishes and the birds ; on the sixth he caused the earth to produce all other animals ; and afterwards he made man separately by himself, and gave him authority over the rest of the creation : on the seventh day, having finished his work, he *rested* ; that is, he ceased to produce any further instances of his almighty power in the way of creation.—When he made man, he formed his body out of the substance of the earth ; he then in a distinguishing manner breathed into his nostrils the breath of life ;—that is, he created a spiritual and immortal soul on purpose to be united to that material body. It is this reasonable soul which can in

any sense be considered as the image of God; because it is a spirit even as he is; capable like him of knowing, willing, and determining; which the earthly, the material, the bodily part of man is not.

God having created man, made woman also, that she might be his companion; and he formed her of one of the man's ribs. God then instituted marriage; for he blessed the man and the woman, and bade them to increase and multiply, to people the world, and make themselves masters of it, and to have dominion over all the beasts, the fishes, and birds; and he gave them the fruits of the trees and all the plants for their nourishment and support.

The first man's name was *Adam*, and the first woman's name was *Eve*.

God placed them in Paradise, which was a delightful garden, planted with all sorts of beautiful trees, and watered with four rivers. They were naked, and yet not ashamed of being so; because they neither saw, nor were conscious of, any thing in themselves that was not the work and will of God, and consequently very good. They wanted nothing, and were liable to no worldly inconveniences; they were subject to no diseases, and were so framed as that they should never die, provided they abstained from eating of the fruit of a single tree which God forbade them. This was the only proof that he thought proper to require from them of obedience, and gratitude under these blessings: and to fit them, as we may presume, for infinitely greater in another state, were these conditions of trial imposed upon them.

SECTION II.

Of SIN.

GOD had aforetime also created certain other beings, without gross bodies, such as ours are, and of an order far superior to that of man. These are in scripture called *Spirits*, from the refined constitution of their nature: at other times they are called *Angels*, or *Messengers*, of God; from their ministration for his purposes in the divine œconomy. Of these, some there were who continued not in that state of grace and truth, in which he had created them; but rebelled against him. These he did not pardon; but cast them out of heaven into darkness; where they are eternally deprived of the sight of God; and after the day of judgment he will throw them into

hell, to be there tormented with eternal fire. These are they who make it their continual business to tempt and to seduce mankind. The name of *Satan*, or Enemy, is given to their chief, who is called also the *Devil*, the great *Accuser*, as the Greek word *Diabolos* expresses.—That these first formed intelligent beings were created upright, we have the assurance of holy writ; and from the fall of some among them we are convinced they were created also free agents, and capable of sin. Why they should be permitted thus to fall, and why, when fallen, they should be yet further permitted to tempt other creatures to involve themselves in a similar fate, are circumstances which are left among the secret things of God, and it is in vain for us to enquire into them.

One of these evil spirits however, envious of the happiness which *Adam*

and *Eve* enjoyed in the earthly Paradise, took on him the body of a serpent, came to *Eve*, and said to her: "What, " has not God allowed you to eat of " the fruit of all the trees of this " garden?" "He has allowed them " all to us," said the woman, "except " the fruit of the tree which is in the " middle of the garden, which he has " forbidden us to touch under pain of " death." "You shall not die," said the serpent, "but God knows, that " as soon as you shall have eaten of " it, your eyes will be opened, and " you will be like him, knowing good " and evil." The woman thus seduced by the serpent, and allured by the desire of being wise, and by the beauty of the tree and fruit, took of it, eat, and gave to her husband, who eat of it too, as she had done. Their eyes were immediately opened, and they were ashamed of their nakedness;

for they were then sensible of a rebellion in their own bodies, which were no longer subject to their minds as they had been before. They made aprons of fig-leaves to cover themselves withal: afterwards, hearing the voice of God, who shewed himself to them under a sensible form, they concealed themselves; and as they found that their sin was discovered, they endeavoured to make excuse, and laid the blame elsewhere; the man upon the woman, and the woman upon the serpent.

Then God cursed the serpent, that is, the Devil who had made use of him to deceive the woman; and declared, that he would put an eternal enmity between them; and that from the woman should hereafter arise *One* who should bruise the serpent's head; that is, *the Saviour of the world*, who

should one day come to destroy the power of the Devil, and be born of a woman without the concurrence of man. God made this promise at that time, to console *Adam* in his misery. In the mean while he condemned the woman to bring forth children with pain, and to be subject to her husband; and he condemned the man to till the ground, to eat his bread with the sweat of his face, and to labour all his life, till he should return again to the earth, from whence he had been taken. Afterwards he drove them out of Paradise, and set an Angel, armed with a flaming sword, to guard the entrance into it.

Adam was by his sin deprived of the original holiness and righteousness, in which he had been created: he became subject to the anger of God, and under the influence of the Devil, to

whom he had surrendered himself. He lost all that perfection of body and soul, which he was before possessed of; he was exposed to the inclemencies of the seasons, to fierce and venomous animals, to hunger, poverty, disease, and death. He fell into ignorance; he became subject to evil desires, and to such a love of himself, such selfwilliness, and pride, as turned him aside from God; delivered him up to the pursuit of sensual pleasures, and to the worst of passions, anger, envy, fear, and sorrow, and made him capable of committing all sorts of evil, but incapable of doing any thing that might be pronounced effectual good, and profitable to his salvation: so that he had nothing in strict *justice* to look forward to, but the severe consequences of God's displeasure; which, it might be feared, contained under it not

merely a privation of animal life here, called temporal death ; but the privation also of the enjoyments of eternal life hereafter, which is called the second or eternal death.

SECTION III.

*Of the CORRUPTION of MANKIND,
and of the FLOOD.*

ADAM had no children till after his offence ; and his wife having offended as well as he, their children also were born to them in a state of corruption, and under circumstances of infirmity and degradation ; subject to the same miseries with their parents, and loaded in like manner with that sin, which they had derived from their origin. *This likewise became*

transmitted to, and entailed on, their posterity. And all men even now come into the world partakers of this original taint, betokening the source from whence they spring; their flesh lusting against the spirit, and their spirit against the flesh; averse from God, indisposed to good, and, as far as their own merits only are concerned, without the means of mediation or intercession in the sight of heaven.

Adam and Eve's first children were *Cain and Abel*. *Cain* killed his brother from mere envy. God charged him with his crime, telling him that his brother's blood cried out for vengeance against him; so that he deserved to die: but God forbade him to be killed, and set a mark upon him, to the end that his guilt might be conspicuous to all men, and that murders might not be multiplied. The de-

merely a privation of animal life here, called temporal death ; but the privation also of the enjoyments of eternal life hereafter, which is called the second or eternal death.

SECTION III.

*Of the CORRUPTION of MANKIND,
and of the FLOOD.*

ADAM had no children till after his offence ; and his wife having offended as well as he, their children also were born to them in a state of corruption, and under circumstances of infirmity and degradation ; subject to the same miseries with their parents, and loaded in like manner with that sin, which they had derived from their origin. *This* likewise became

transmitted to, and entailed on, their posterity. And all men even now come into the world partakers of this original taint, betokening the source from whence they spring; their flesh lusting against the spirit, and their spirit against the flesh; averse from God, indisposed to good, and, as far as their own merits only are concerned, without the means of mediation or intercession in the sight of heaven.

Adam and *Eve's* first children were *Cain* and *Abel*. *Cain* killed his brother from mere envy. God charged him with his crime, telling him that his brother's blood cried out for vengeance against him; so that he deserved to die: but God forbade him to be killed, and set a mark upon him, to the end that his guilt might be conspicuous to all men, and that murders might not be multiplied. The de-

scendants of *Cain* were wicked; but *Adam* had another son named *Seth*, whose children practised piety, and preserved the knowledge of God. In process of time, however, this race made alliances with the other by criminal intermarriages, and became corrupt too: so that all men were unrighteous, and had filled the earth with violence; and their wickedness was so great that God resolved to destroy them; *as if* it had repented him that he had made them.

Noah, however, a descendant from *Seth*, found favour in his sight. God gave him notice of the design which he had formed, to cleanse all the earth by an universal deluge, and he commanded him to build an Ark, that is, a square close vessel, large enough to contain two of every kind of beasts and birds, and provisions for a whole year.

Whilst *Noah* was preparing the ark, which was above an hundred years, he exhorted men to repentance, and threatened them with the flood: but they would not believe him. The time being come, God commanded *Noah* to go into the ark, with his wife, his three sons, and their wives, and all sorts of birds and beasts: he then opened the windows of heaven, and caused a dreadful rain to fall upon the earth for forty days and forty nights continually; he also made the fountains of the great deep to overflow, so that the earth was drowned, and the waters rose much higher than the highest parts of it. Thus was it, that mankind in general, and all the living creatures upon the earth were drowned; there were none saved but *Noah* and his family, eight souls in all.

SECTION IV.

*Of the LAW of NATURE, as distinguished
from the WRITTEN LAW, and RE-
VELATION.*

NOAH by God's order went out of the ark a year after he had entered into it; and when he went out, he offered a sacrifice to him, in acknowledgment for his having so graciously preserved him. God was pleased with *Noah's* sacrifice, and promised him that he would never send a flood again upon the earth, and that the seasons should for the future observe their usual courses; making the rainbow a pledge of this assurance. He blessed him and his sons, giving them power to multiply, and to have all animals under their subjection. He even per-

mitted them to kill living creatures for their food, but he forbade them to eat flesh with the blood thereof; and he expressly prohibited the killing of men: "Whoever, said he, shall shed man's blood, his blood by man also shall be shed." The three sons of *Noah* were *Japhet* the elder, *Shem*, and *Ham*, who repeopled the world.

But the nature of man became much weaker after the flood. Instead of mens living near a thousand years, their age was reduced by degrees to an hundred or two hundred years; and they became very wicked and corrupt again. It was necessary to divide goods and lands, because they could not agree to enjoy them quietly together; from thence came robberies, wars, flaveries. Every one regarded most his pleasure; eating, drinking, and satisfying all his desires, without

rule, or guide, or measure; which that they might do the more freely, they set at nought the authority of parents and elders, and even subjected to themselves their brethren and equals, either by force or artifice. Instead of honouring the true God, they worshipped creatures, either the most powerful men, or the stars, or other visible things. Thus began Idolatry. In all this they acted contrary to their own conscience and to the light of reason, which informs all men that nothing should be the object of their worship, but their Creator; that they should honour, and, in all reasonable and just matters, obey their fathers and mothers; that they should observe the institution of marriage; that they should not hurt each other, either in person, property, or reputation; that they should always speak the truth, and moderate their desires. Reason

dictates all this to those persons who will hearken to it: and this is called by Saint *Paul*, the *Law of Nature*. There were always some holy persons who observed it, as *Job*, *Melchizedech*, and others mentioned in scripture; besides those of whom we have no particular accounts. *Job* was a very rich and virtuous person, but God permitted the Devil to take from him all his possessions, his children, and his health, and reduced him to the lowest state of misery; that he might be a shining example of submission to God's will in all holy patience, to succeeding generations.

SECTION V.

Of the Patriarch ABRAHAM.

AS the world grew still more and more corrupt, true religion, that is, the knowledge of God and a regard to the law of nature, the law of reason and conscience, was to be found only among some few holy persons, chiefly of the posterity of *Shem*, and of the branch of *Heber*. But Idolatry gained ground even in this family; wherefore God chose out of it a man, with whom he entered into a particular covenant, in order that he might thereby preserve on earth the knowledge of truth and virtue. This person so highly distinguished was *Abraham*.

God commanded him to leave his parents and the place of his abode, to pass the river *Euphrates*, and come into the land of *Canaan*; and he promised that a great people should come out of him, whose multitude should be as the stars of heaven, and as the sand of the sea-shore for number: "and in thy race," said he, "shall all the nations of the earth be blessed:" which signified, that of his posterity should be born the Saviour of the world, *that son of the woman* who should bruise the serpent's head. *Abraham* believed the promises of God, and obeyed his orders; and God on his part accounted to him his *Faith* (that is, his holy reliance on the divine assurances), for righteousness; protected him on all occasions; poured down his blessings upon him, and made a solemn covenant with him, and several times renewed to him his

promise, that from him should arise a people; who should possess the land of *Canaan*; and that through him and his posterity should all the nations of the earth be blessed. God appointed him the ordinance of circumcision as a mark or token of his covenant; because it was confined to his blood and generation: for which cause it was afterwards renewed, and taken into the body of the *Mosaical* constitutions.

At length after *Abraham's* faith had been exercised for some time, when he was now an hundred years old, and his wife *Sarah* was also past the customary age of bearing children, as well as naturally barren, God gave him a son, whom he named *Isaac*, and in whom God declared he would fulfil his promises, and not in *Ishmael*, whom *Abraham* had had before by another

woman. When *Isaac* was grown up, God, to make a farther trial of *Abraham's* faith, commanded him to sacrifice this dear son to him. He obeyed without reply; and his arm was now stretched out to kill his child, when an angel prevented him by God's order, declaring that he was satisfied with his obedience, and renewed to him all his promises.

In *Abraham's* time lived *Melchizedech*, king of *Salem*, of whose father or family we have no account; but only that he was priest of the most high God; and that as *Abraham* was returning one day victorious from a war in which he had defeated four kings, this extraordinary person came to meet him; to whom *Abraham* gave the tithe or tenth part of all that he had obtained: and *Melchizedech* on his side blessed *Abraham*, and offered bread

and wine for him. This *Melchizedech* was a type or figure of the Saviour of the world, who was to be greater than *Abraham*, though he was to descend from him.

SECTION VI.

Of the other PATRIARCHS.

ISAAC imitated his father's faith and virtue, and God renewed the same promises to him also. He had two twin-sons *Esau* and *Jacob*, the last of whom God chose with peculiar affection, in preference to *Esau*, who was wicked and impious. *Jacob* on the contrary was faithful to God, and virtuous, meek, and patient. His father *Isaac* gave him his blessing, to which the promises of God were

annexed; he would have given it to *Eſau*, but *Jacob* made uſe of a piece of artifice, that he might get it himſelf: and *Iſaac*, though he had been taken by ſurpriſe, yet confirmed the bleſſing, after he had diſcovered his miſtake, perceiving that ſuch was the purpoſe of the Almighty.

Jacob having received this benediction, which was of ſo great importance, married and had twelve ſons, who are particularly called the twelve patriarchs; namely *Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar*, *Zebulun*, *Dan*, *Naph-tali*, *Gad*, *Aſher*, *Joſeph*, and *Benjamin*. We alſo give the title of patriarchs to all the ancient fathers and holy men of the earlieſt ages; ſuch as *Adam*, *Abel*, *Seth*, *Enoch*, *Noah*, *Shem*, and *Abraham*. God renewed to *Jacob* the ſame aſſurances, which he had made

to his father and grandfather, and named him *Israel*.

Joseph was dearer to him than all his other children, upon which account they were full of envy against *Joseph*, and sold him to some merchants, who carried him into *Egypt*; where God preserved him, and by an extraordinary course of providence raised him to become the king's favourite, who committed the government of his whole kingdom into his hands.—His brethren were constrained by famine to come into *Egypt* to procure provisions; and *Joseph*, after having kept them in suspense, and filled them with uneasiness for some time, at length discovered himself to them, forgave their fault, and caused them to settle themselves in *Egypt*, with their father, and all their families; which consisted of seventy

persons. The land of *Goshen* was the district allotted to them, supposed by the most learned to be within the *Delta* of the *Nile*, and forming the apex of it.

When *Jacob* died, he gave a blessing to all his children, and foretold to them the most considerable things that were to happen to their posterity. He said to *Judah*, that he should have command over his brethren, and that the government should continue in his race, till that great personage should arise, who was to be sent, and who would be the desire and expectation of the nations; that is, *the Saviour of the World*. And then it began to be known, that *He* should descend not only from the stock of *Abraham* through *Isaac* and *Jacob*, but also from the family of *Judah*.

[21]

SECTION VII.

Of the SLAVERY in EGYPT.

IT pleased God to perform the promises that he had made to *Abraham*, not till after more than four hundred years; for neither he, nor the other patriarchs, possessed any land in the country of *Canaan*; they lived there only as travellers and pilgrims in tents and tabernacles. And though their children were not to continue in *Egypt*, yet they dwelt there above two hundred years. Thus did God exercise their faith; and thus did they themselves shew that they desired and expected a better inheritance than this earth, which so powerfully strikes our senses. The children of *Israel* during their stay in *Egypt* multiplied, as God had

promised *Abraham*, so exceedingly, that the king of *Egypt* began to be jealous of their power; and therefore, in order to prevent their undertaking any thing against his government, he resolved to keep them in a state of depression with hard labour. He ordered them to make brick, and to perform other toilsome, and servile works: he employed them as labourers in great buildings, and imposed task-masters upon them, who imbibited their lives by their severity, and used them cruelly. He even commanded all their male infants to be destroyed, and caused a great number of them to be cast into the river *Nile*. Under all this misery they had recourse to God, their protector, who hearkened to their complaints, and vouchsafed to assist them, in remembrance of the covenant which he had made with *Abraham*, with *Isaac*, and with *Jacob*.

In the mean time, in order to deliver the *Israelites*, God made use of *Moses*, a great person of the tribe of *Levi*, who had been brought up in *Egypt* by the care of the king's daughter, and instructed in all sorts of sciences. He afterwards retired into *Arabia Deserta*. There God appeared to him upon mount *Horeb* in a bush, which burned with fire without consuming. And to make himself more known than he had hitherto been, he said to him, *I am HE that IS*: because in reality there is none but God who *IS*, properly speaking; all creatures having only a derived existence, and holding it from him alone. *Moses* did what he could to be excused from this important commission of delivering the people: but God had so determined; and he sent him back into *Egypt* with the power of working miracles.

SECTION VIII.

Of the PASSOVER.

MOSES accompanied by his brother *Aaron* came to *Pbaraoh*, which was the name of the kings of *Egypt*, and commanded him from God to let his people go. *Pbaraoh* refused to do so, with disdain; and *Moses* performed many signal miracles in order to compel him. In the first place he struck the water of the rivers with his rod, and it became blood. He caused an innumerable multitude of frogs to come up over all the country, and even into the palace of the king, who promised then to let the *Israelites* depart; but as soon as *Moses* had removed the frogs, he broke his promise. *Moses* therefore brought up at different

times lice, flies, locusts, and other insects, which were very troublesome to the *Egyptians*; at each suffering, *Pharaoh*, to be delivered from it, promised to obey; but he kept not his word. *Moses* brought also a murrain upon beasts, ulcers upon men, a dreadful hail, and at last a most horrible thick darkness for three days together. But all this had no effect; for *Pharaoh* still continued inflexible amidst all these proceedings; and as he had hardened his own heart first, so as to withstand all that had been done by God's command to convince him of his wicked conduct, God then is represented as intentionally hardening his heart still further; as one method of punishment for his obstinacy, and to shew also to the *Egyptians* more signally, by all these miracles, the weakness and futility of those Gods in whom they vainly trusted.

At length, when God was resolved to set free his people, he commanded them to take a lamb for every family upon a certain day, to sacrifice it towards evening, to roast and eat it in the night, after having marked the door of every house with its blood; He ordered that this supper and sacrifice should be named the *Passover*, that is *the Passing over*, and that the *Israelites* should repeat it every year, in memory of their deliverance. The same night that they celebrated the Passover, God sent an angel who slew all the firstborn of the *Egyptians*, from the son of *Pharaoh* to the son of the meanest slave. But the angel *passed over*, and did not touch, the houses marked with the blood of the lamb. Under all this was a mysterious meaning. The lamb was intended to represent our Saviour, who was one day to be sacrificed and slain for the

salvation of men, whose blood was to save those to whom it should be particularly applied, and whose sacrificed body and blood was to be received by the faithful in the sacrament of the Lord's supper. This last plague of the death of the first-born so terrified the *Egyptians*, that at that very instant, without waiting till it was day, for fear they should themselves perish, they importuned and pressed the *Israelites* to depart, and immediately sent them out of *Egypt*, loaded with jewels and rich articles of various kinds.—God, who hath a supreme right to all things, thus transferring the right of the *Egyptians* in these particulars to the *Israelites*; as an acknowledgment for the labour of so many thousand people as had been so long employed by them, and as matter of just reprisal for all their sufferings; under a warrant granted by the Lord

himself, become now in an especial sense not only his people's God, but their king also.

SECTION IX.

Of the JOURNEY in the WILDERNESS.

PHARAOH was obstinately bent upon opposing God to the end. As soon as he had sent the *Israelites* away, he repented of having so done, and pursued them immediately with an army. He overtook them at the shore of the *Red Sea*; and they gave themselves up for lost; when God caused the sea to open, so that the water separated and went back on both sides, standing like a wall on the right hand and on the left, and forming a

great space in the middle, through which the *Israelites* passed dry-footed. The *Egyptians* followed them; but God caused the sea to close again, which drowned them all, together with *Pharaoh*. Thus did God bring his people out of *Egypt* with authority, and with a mighty arm; that is, by a signal display of his omnipotence; thereby shewing, that he is the Lord of all his creatures, and that he severely punishes those persons who deliberately and wickedly oppose him.

While the *Israelites* were upon their journey, God in a particular manner displayed his providence and goodness towards them. He led them through a great wilderness, in order to make trial of their fidelity, to exercise their patience, and to convince them by the clearest and most decided evidences, that they could not subsist without

his favour. They were guided continually in the day time by a cloud, which in the night was changed into a fire to light them. For food, God gave them manna;—a kind of dew, which every morning fell from heaven in abundance, and soon thickened; so that they made bread of it, of a very pleasing flavour, of which every one received just sufficient for his daily sustenance. He twice gave them a great number of quails;—a species of bird so called. When they were in want of water, *Moses* produced some from a rock by striking it with his rod. Their clothes did not wear out for forty years together;—for so long were they upon this journey. In short, God led them, and presided over them with the most parental tenderness and affection. And yet they were so ungrateful that they often murmured against him: their affections were still

set upon *Egypt*, and the gross meats which they had eaten there; they wanted to return thither; and were many times so enraged against *Moses*, that they entertained thoughts of killing him.

SECTION X.

Of the TEN COMMANDMENTS.

IN the beginning of their journey, and in the third month after their departure from *Egypt*, the *Israelites* arrived at mount *Sinai*, where God made them stay a while in order that he might deliver his law unto them. *Moses* commanded them to wash and purify themselves, and forbade them to come near the mountain. The day being come, which was the fiftieth after the Passover, they saw the top of

the mountain all on fire, and covered with a thick cloud, from whence came lightnings and frightful thunderings. They heard also the sound of trumpets and a great noise, but they saw no one. Then a terrible voice coming out of the cloud pronounced these words:

“ I am the Lord thy God, who
 “ brought thee out of the land of
 “ *Egypt*, out of the house of bondage.
 “ 1. Thou shalt have none other
 “ Gods but me. 2. Thou shalt not
 “ make unto thee any idol, nor the
 “ likeness of any thing that is in
 “ heaven above, or in the earth be-
 “ neath, or in the water under the
 “ earth. Thou shalt not bow down
 “ to them, nor worship them: for I
 “ the Lord thy God am a jealous God,
 “ visiting the iniquity of the fathers
 “ upon the children, unto the third
 “ and fourth generation of them that
 “ hate me, and shewing mercy unto

“ thousands of them that love me and
 “ keep my commandments. 3. Thou
 “ shalt not take the name of the Lord
 “ thy God in vain, for the Lord will
 “ not hold him guiltless that taketh
 “ his name in vain. 4. Remember
 “ the sabbath-day to keep it holy.
 “ Six days shalt thou labour, and do
 “ all thy work ; but the seventh day is
 “ the sabbath of the Lord thy God :
 “ in it thou shalt do no work, neither
 “ thou, nor thy son, nor thy daughter,
 “ thy man-servant, nor thy maid-
 “ servant, nor thy cattle, nor the
 “ stranger that is within thy gates :
 “ for in six days the Lord made hea-
 “ ven and earth, the sea and all that
 “ in them is, and rested the seventh
 “ day : wherefore the Lord blessed
 “ the seventh day, and hallowed it.
 “ 5. Honour thy father and thy mo-
 “ ther, that thy days may be long in
 “ the land which the Lord thy God

" giveth thee. 6. Thou shalt not
 " kill. 7. Thou shalt not commit
 " adultery. 8. Thou shalt not steal.
 " 9. Thou shalt not bear false witness
 " against thy neighbour. 10. Thou
 " shalt not covet thy neighbour's house,
 " thou shalt not covet thy neighbour's
 " wife, nor his man-servant, nor his
 " maid-servant, nor his ox, nor his
 " ass, nor any thing that is thy neigh-
 " bour's." God pronounced these
 ten commandments before all the peo-
 ple; and moreover wrote them upon
 two tables of stone, and gave them to
Moses, who was upon the mountain
 in the cloud. These commandments
 were indeed not new; they belonged
 all, except the fourth, to the law of
 nature. God was pleased however to
 renew them at that time, and put them
 in writing, because the ignorance and
 wickedness of men had well-nigh
 effaced them.

SECTION XI.

Of GOD's COVENANT with the ISRAELITES; and the WRITTEN LAW.

GOD gave *Moses* many other very salutary laws, whereby to regulate their temporal affairs, determine differences, and punish crimes. He added to them several precepts relating to morality, and some ceremonies concerning the manner of religious worship. Besides the sabbath, he ordained three great festivals, at which all the *Israelites* were required to present themselves before him: the *Passover*, when they were to sacrifice a lamb, and eat unleavened bread in commemoration of their coming out of *Egypt*; *Pentecost*, that is, the fiftieth day after the *Passover*, which was

the day on which they had received the Law, and upon which they were to offer their first-fruits; the third feast was *the feast of Tabernacles*, in commemoration of their journeying through the wilderness. *Moses* having committed all these laws to writing by God's order, read them to the people, together with the promises which God had given to put them in possession of the land of *Canaan*, and to pour down blessings on them, if they would obey and follow his commands. This the people promised to perform; and *Moses* took of the blood of the victims, which he had sacrificed, and sprinkled them with it, saying, "this
" is the blood of the covenant, which
" God has made with you." Thus was the covenant solemnly confirmed and renewed which God had made with *Abram*; the figure of a more perfect covenant; in respect to which,

the blood of these sacrifices aptly represented that of our blessed Saviour.

Moses ascended afterwards into the mount again, where he continued forty days, having intercourse with God; and there received orders and directions for the making of the ark of the covenant, and the tabernacle. This ark was a chest of very fine wood, covered within and without with gold, and overshadowed with two cherubims;—the two tables of the law were kept in it. The tabernacle was a magnificent tent, in which the ark was placed, together with a golden candlestick of seven branches, a table for the shew-bread, and a little altar whereon to offer incense; the table and the altar were covered with gold. Before the door of the tabernacle stood the altar for the sacrifices, which were to be offered by *Aaron* and his

sons. For *Moses* received orders from God to get particular habits and fine ornaments made for them, and to consecrate them *Priests*; commanding that this office should be confined to *Aaron's* family. All the rest of the tribe of *Levi* was consecrated to God, to assist the *Priests* in their offices. The tabernacle was a kind of building, in form of a tent, serving as a portable temple, to be the token of God's covenant, and a testimony of his presence in the midst of his people, during all this journey.

SECTION XII.

*Of the REBELLIONS of the PEOPLE
in the WILDERNESS.*

WHILST *Moses* was upon the mountain conversing with God, the *Israelites* being weary with expectation, and displeased at not seeing him again, made a golden calf, worshipped it, and offered sacrifices to it, notwithstanding the promises which they had just made. God threatened to destroy them; but *Moses* was permitted to appease him; and when he was come down, he broke the idol in pieces, and put to death some thousands of these idolaters. Afterwards he went up into the mountain again, continued there forty days longer, and then came down with the two tables of the law,

having his face so bright and shining with light, that he was obliged to cover it with a veil, when he spake to the *Israelites*. Then God in order more effectually to exercise the faith of this obstinate and rebellious people, burthened them with many difficult precepts. He permitted them to sacrifice only some certain kinds of animals, and with particular ceremonies. He prohibited them several kinds of meats; he commanded them to wash and cleanse themselves upon many occasions, and above all to avoid all correspondence with the unbelieving nations, particularly the *Canaanites*; with whom he forbade them to have any intercourse by marriage, or to make any kind of alliance. All these laws were however very useful in other respects also, to regulate their morals, to preserve their health, and for various other important

reasons. *Moses* received them from God at different times during the course of this journey. But in the mean while the people mutinied from time to time. As they were ready to enter into the promised land, upon a false report of those whom *Moses* had sent to take a view of it, they were seized with terror, and would have stoned *Moses*, and have made themselves another leader in order to return to *Egypt*. God again designing to destroy them all, *Moses* again interceded for them, and obtained mercy. However, God condemned them to remain in the wilderness till forty years were expired; and declared, that none but their children should enter into the promised land; and that of those who were come out of *Egypt*, they should all die in the wilderness, except two only, *Joshua* and *Caleb*, who had been faithful to him. There was also a great rebel-

lion raised by three of the chief persons among the people, *Corah*, *Dathan*, and *Abiram*: but God made severe examples of them, for *Dathan* and *Abiram* sunk into the earth, which opened under their feet, and swallowed them up alive with all their families; and *Corah* was destroyed by a miraculous fire, as he was attempting to offer incense like the priests; and there were near fifteen thousand rebels who perished upon this occasion. Another time God, to punish their murmurings, sent fiery serpents among them, which killed a great number of them; but God was pleased by a divine appointment to heal all those who should look upon a brazen serpent, which *Moses* set up by his command. — An eminent type this, of our blessed Saviour; and a representation of the appointed efficacy of his suffering upon the cross; to which if mankind look, and trust in it,

they also shall be saved.—Lastly, they corrupted themselves, and followed wicked courses with the daughters of the *Midianites*, who seduced them to worship their idols; and for their punishment a prodigious number of them were slain. These were the returns which this ungrateful people made to God for all his benefits; and thus impiously did they violate the covenant, which they had so often, and with such solemnity, laid themselves under an obligation to observe.

SECTION XIII.

Of the last WORDS of MOSES.

MOSES conducted the people as far as to the promised land; but he did not enter into it: he only saw it at a distance. Before he died, he gave the people good advice in several long exhortations, and made them renew the covenant which they had agreed to, when they came out of *Egypt*. He represented to them, that God had taken them to be his beloved people, from among the nations of the earth, all of which belonged to him, as sole proprietor, and creator; that he had made choice of them, not for their merits, but out of his pure goodness, and in consideration of the promises which he had given their fathers; that

he was now about to bring them into the land of *Canaan*, “a land flowing
 “ with milk and honey,” fruitful and exceedingly abundant; that he would cause them there to multiply, and would protect them, and give them the advantage over all their enemies; and that in return for all these benefits and blessings, he would require nothing from them, but their obedience and their whole love. “I command
 “ thee this day to love the Lord thy
 “ God, with all thine heart and with
 “ all thy soul, and with all thy
 “ strength, to walk in his ways, and
 “ to keep his commandments, and his
 “ statutes, and his judgments, that thou
 “ mayest live and multiply;—and
 “ the Lord thy God shall bless thee
 “ in the land, which thou art going
 “ to possess.” To these exhortations *Moses* added fearful threats against the people, if they should be unfaithful

towards God.—He denounced to them, by his command, barrenness, and famine, diseases, wars, devastation, captivity, and the like ;—and that at last they should be driven out of the promised land, and be dispersed throughout the world. He likewise gave them a promise, of a much higher and more important nature. He foretold, that God would give them after him, a prophet, from among their brethren, like unto him ;—*the Saviour of the World* ; that he should be a lawgiver like himself, and perform yet greater miracles than he had performed ; offering at the same time to mankind a new alliance, and a new covenant, more complete and perfect than the old one. He was to be born among the *Israelites*, as it had been before revealed to *Abraham* and to *Jacob* ; and was to deliver the commands of God to men, not attended

with circumstances of terror, and speaking to them from the top of a mountain in the midst of flames and thunderings, but conversing familiarly among them with meekness, mercy, and loving kindness.—To shew the difference between the two legislators, we may observe that *Moses* died without entering into the promised land; so also the law which he had given, brought nothing to perfection: the people were put into possession by *Joshua*, which is the same name with *Jesus*, and signifies a *Saviour*.

SECTION XIV.

*Of the SETTLEMENT of the PEOPLE
in the PROMISED LAND.*

GOD worked other great miracles, in order to put the *Israelites* in possession of the land of *Canaan*. The current of the river *Jordan* stopped its course to give them a passage, as the *Red Sea* before had done. The walls of the city of *Jericho* fell down at the sound of trumpets. In a battle with the *Canaanites*, God destroyed their enemies by a tempest of fire, and hail-stones of a prodigious magnitude. The sun and moon stood still at the prayer of *Josbua*, to give him time to make a victory more complete. They defeated a great number of kings, and many nations more powerful than

themselves, who inhabited this country, and whom God delivered up to them to execute his vengeance upon them: for these *Canaanites* were abandoned to all sorts of idolatry, and to the most abominable crimes. The *Israelites* destroyed the greatest part of them, took their cities and lands, and made what advantage they chose of their labours. They became the masters and peaceable possessors of all the country, which they divided into twelve parts for the twelve tribes. These tribes were descended from the twelve patriarchs, the sons of *Jacob*, who had ordered when he was dying, that instead of *Joseph*, they should reckon his two sons *Ephraim* and *Manasseh* as distinct tribes. Thus there were thirteen tribes in all; but that of *Levi* had no land to their portion, because that tribe was consecrated to God, and appointed to

perform the service of the tabernacle: the other tribes were obliged to maintain that, by the tithes of their fruits. The tribe of *Judah* had the first and greatest share, and was always looked upon as that, which was to command the others.

Thus God faithfully executed on his part the treaty, which he had made with the *Israelites*, and punctually fulfilled all his promises. But they did quite the contrary, and were far from performing their engagement. For besides having rebelled above ten times during the journey, when they were come into the land, they spared many of the old inhabitants, and made alliances and marriages among them; though God had expressly commanded them to put them all to the sword, and to destroy all their idols. But instead of this, they worshipped these

idols, and were guilty of the same abominations as the *Canaanites* committed. Then they began to see God's threatenings put in execution. Whenever they forsook him, he delivered them up to their enemies, who kept them in servitude ; and whenever they returned to him, he raised up deliverers for them, who were for the most part those that governed them, under the name of Judges. Thus all that *Moses* had predicted, from time to time, was exactly and punctually accomplished.

SECTION XV.

Of IDOLATRY.

WHILE God, for especial purposes, took so much care of his chosen *Israelites*, he permitted the other nations of the earth to go on in their own way; having indeed their reason to direct them, and being therefore able to do well, according to the measure and capacity of their human nature; but still under the influence of unruly passions and headstrong inclinations. Mankind, at large, now minded little but their own gross senses, and directed their attention only to material objects. Sensible indeed they could not but be, that they had not formed themselves:—the beauty of the celestial bodies, the sun, the moon

and stars, in short, the whole order of created nature plainly pointed out to them, that there was some supremely intelligent Being, who was the author of them, and by whose presiding governance they were directed. They had likewise received from their fathers some tradition of the creation of the world ; of the flood, and also of other signal punishments, which God had at sundry times inflicted upon the wicked : nor were they totally without an apprehension of a future judgment, of punishments and rewards in another life. But as they bestowed no attention upon their own souls, nor any other spiritual being, they ascribed bodily existence to the Deity, and imagined this to be wheresoever they observed any extraordinary power : they filled all the world with Gods. Some they placed in heaven, in the sun, and in the stars ; some upon earth, and in the

waters, some in supposed regions under the earth. Every people named them after their own manner, and joined with them great kings, the inventors of useful arts, and other distinguished persons in every country: of whom they formed accordingly a variety of extravagant relations and conceptions. They represented their Gods to be, as it were, immortal men, gave them wives whom they named Goddeffes, and children whom they called Gods or Demi-gods; and to them they attributed all the passions, infirmities, and vices of human nature. Nor were they contented with imagining such beings at a distance, but they would have them visible, and near at hand to them: they made statues of wood, and stone, and brass, or other materials; to which they gave the titles of their Gods, pretending that they really dwelt in them: they

addressed their prayers and adorations to these idols. They built temples and set up altars to them, offered sacrifices, and celebrated magnificent feasts in honour of them. Such were the means whereby the *Devil* imposed upon mankind to obtain worship to himself under these names, and to seduce them to commit all sorts of crimes, under the appearance and pretence of true religion. They honoured *Bacchus* by drinking wine to excess; in some places, the women prostituted themselves publicly, in honour of *Venus*; in others, fathers sacrificed and burned their children, to appease the infernal gods. *Jupiter* was worshipped by them as the greatest of their deities; *Juno* was held to be his wife; in *Egypt* they worshipped *Isis* under the figure of a woman with a cow's head, and other such-like monsters. There were also thousands

of impostors, who pretended to be the prophets of these gods, and to foretel things that were to come, or to discover things that were concealed; some by astrology, others by the flight or singing of birds, or by the entrails of victims. They believed some days to be fortunate, others to be not so; they observed dreams;—in short, every part of life was filled with ridiculous and impious superstitions. The corruption of manners was universal; all sorts of vices prevailed upon the earth; and though the light of reason, and the law of nature were not utterly extinguished in the hearts of men, yet they were so little regarded, that they served only to make them guilty, by acting in violation of their consciences.—From this miserable state of ignorance and error, sin and superstition, to rescue and set free mankind, was reserved for the appearance of our blessed Saviour.

These idolaters were called Gentiles, or Pagans, or Heathens. The *Israelites* were often led away after their bad examples. Whenever they forsook God and served idols, he gave them up to their enemies, who kept them in servitude, and evil-entreated them; and whenever they turned to him, he raised up extraordinary characters to deliver them.

SECTION XVI.

Of DAVID;—and the MESSIAH.

THE government of the *Israelites* was that of a pure Theocracy: a Greek expression, signifying the immediate and particular administration of God himself. *He* was in a proper sense their *king*: “God was king in

Jeshurun." Under him they were a long time governed by Judges.— Afterwards they would have "a king to judge them, like the other nations." They had long lived in an unsettled and precarious state, and found the necessity of having some one superior to all the rest, by whose authority they might be more completely regulated. Their request was not illfounded. There was a fault however in their proceedings, in that they did not wait God's time for the appointment; but made it their own act to reject God, "that *He* should not reign over them." In consequence of this, by God's appointment, *Samuel* anointed *Saul*, to be the first king over them, of the tribe of *Benjamin*. Hence kings were esteemed the Lord's *anointed*, and their persons and characters held sacred. The second king was *David*, of the tribe of *Judab*; who is spoken of in

terms denoting God's peculiar approbation—as “a man after his own heart,” both for the pious disposition of the king himself, in general; (notwithstanding some instances of frailty), and still more, as the appointed person, from whom by divine promise, the Messiah was hereafter to be descended. Him God ordered to be consecrated with holy oil by the prophet *Samuel*. He was persecuted a long time by *Saul*; and when he was raised to the royal dignity, he carried on bloody wars against the unbelieving nations; but at length God delivered him from all his troubles, set him up above his enemies, and loaded him with riches, and great honour. On the other hand, he behaved himself very faithfully in the service of God: he made it his whole business to meditate on his law, to practice it himself, and to take care

that his subjects also observed it: to which end alone he directed the exercise of all his power. As he possessed a very good understanding, and was well acquainted with poetry and music, he composed many odes or songs, intended to set forth the praise of God, and to teach men virtue:—these are the *Psalms*, which are at this day in use among us. *Jerusalem*, which had before been *Melchizedech's* place of residence, was likewise that of *David's*. He built a palace upon mount *Sion*, and had the ark of the covenant brought thither. It was his design to have built also a magnificent temple, wherein he intended that the ark should be preserved, and the sacrifices offered: for from the time that the people had entered into the promised land, there had as yet been no fixed place for divine service. But God declared to *David*, that the honour of building

him a temple was reserved for his son; and promised him at the same time, that his posterity should reign for ever over the faithful people. And thus did God renew his covenant with this holy king. For he likewise promised to give eternal rest to his people, and to make *Jerusalem* his habitation, that is, the place where he would have his name to be honoured, and his presence in the midst of his people, to be in a particular manner displayed. God at the same time discovered to *David* the highest mysteries. He revealed to him, that the Saviour of mankind should be of his race; that he should be a king; that he should reign not only over the house of *Israel*, but also over all the nations of the earth, and that his kingdom should have no end; that he should be an high-priest, not according to the order of *Aaron*, but according to the order of *Melchizedech*,

who was more ancient than the written law ; that he should be *the Son of God, and God*. All this was revealed to *David*. But it was likewise revealed to him, that the Saviour, before he arrived at his glory, should undergo great afflictions, of which *David's* were but a faint representation. From that time the *Israelites* called the Saviour, whom they expected, *Messiah* or *Christ*; that is to say, *anointed*, or consecrated with holy oil; with which kings and priests were accustomed to be consecrated. They likewise called him the son of *David*.

SECTION XVII.

Of SOLOMON, and WISDOM.

SOLOMON was chosen by God from among all *David's* children, to reign after him. It was He who built the temple, for which his father had left him the design, and prepared the materials. This temple was a magnificent building, covered all over within with gold, and divided into two parts, the innermost of which was the sanctuary, wherein the ark of the covenant was placed under the cherubims. The high-priest was the only person who was allowed to enter into it, and that he did but once a year, carrying in with him the blood of the victims. Before the temple stood the altar for the burnt-offerings

and other sacrifices, in a great court built round with galleries, adjoining to which were several apartments for the convenience of the priests and *Levites*. There was but this one temple in all the land of *Israel*, nor was it permitted to offer sacrifice any where but upon this holy altar : thereby to make the unity of God and his church the more clear and sensible.

Solomon lived in the happiest condition that can well be imagined here on earth : he ruled over many foreign nations, as well as over the people of God ; he had immense riches ; a prodigious quantity of gold and silver ; and passed his time in the full enjoyment of all the pleasures of life. But what was much more excellent than all treasures, and all sensible gratifications, was the wisdom with which God blessed him, and thereby raised

him above the rest of men. We see it even now in his writings, wherein he teaches us true Wisdom, how to regulate our manners. We have there the description of the Wisdom of God, which is the source of that of his creatures. She says, that “ she was
 “ with God from the beginning,
 “ before he formed either the earth, or
 “ the sea, or the heavens, or the
 “ depths ;—that she was present at the
 “ production of all his work, and
 “ joined with him in creating every
 “ thing; rejoicing always before him.”
 She adds, that “ her delight is to be
 “ with men, and invites them all to
 “ come to her, to enrich themselves
 “ with her treasures, and fill themselves
 “ at her feast,—to receive her doctrine,
 “ which leads to life and to salvation.”
 In this manner does Wisdom speak in the *Proverbs*, or moral sentences of *Solomon*. He composed a song,

in which he represents the love of God towards his church under the description of the greatest attachment, that subsists among mankind, —conjugal affection. But, alas ! he made so ill an use of God's gifts, that he went astray in his old age, by giving himself up too much to pleasures, particularly to the love of women. He kept an excessive number of them, even of foreigners ; who enticed him to idolatry ;—so deplorable was his weakness !—By the fall however of so great and wise a man, we may be well reminded of the danger which there is in pleasure and prosperity ; and be convinced of the truth of what he himself declared, that “ every thing
“ under the sun is only vanity and
“ vexation of spirit.”

SECTION XVIII.

Of the DEFECTION of the TEN TRIBES.

BY way of punishment for the sins of *Solomon*, his kingdom was divided after his death. None but the tribe of *Judah* and that of *Benjamin*, obeyed his son *Reboboam*; the other ten tribes acknowledged *Jeroboam* for their king, who was of the tribe of *Ephraim*. This rebel was fearful that the *Israelites* would return to their lawful king, if they continued to go and offer up their prayers and sacrifices at *Jerusalem*. To prevent them therefore from doing this, he changed their religion; and as they were fond of idols, he set up two golden calves, after the manner of the *Egyptians*, in different parts of his kingdom: he erected several altars,

appointed priests who were not of the tribe of *Levi*, and instituted a festival of his own invention; but at the same time he observed the rest of the law of God. All the kings who succeeded *Jeroboam* embraced his false religion; and this schism or division in the church of God, continued for ever afterwards. The seat of the true church was at *Jerusalem*; because there they worshipped God in the temple, which *David* and *Solomon* had prepared by his command; there too they observed the law, which he had given to *Moses*; and there also the service was performed by the *Levites* and priests, the sons of *Aaron*, whom he had chosen. This church had in reality subsisted from the beginning of the world. For *Moses* had collected and delivered the faith of *Abraham*, *Abraham* that of *Noah*, *Noah* that of *Enoch* and the other holy Patriarchs,

older than the flood, as far back as *Adam*. The church which served God under the law of *Moses*, is often called the *Synagogue*, from a Greek word which signifies an Assembly.—The kingdom of the ten tribes was called the kingdom of *Israel*, or *Ephraim*, or *Samaria* ; by reason of the city which was afterwards the capital of it ; and the kingdom which remained to the race of *David*, was called the kingdom of *Judab* : but it contained two other tribes, those of *Benjamin* and *Levi*. For the Priests and *Levites* being deprived of their offices by *Jeroboam*, quitted his kingdom, and joined themselves all again to *Judab*, and of the other tribes many remained faithful to God, and continued to come and worship him at *Jerusalem*. The kingdom of *Judab* however was not free from vices and impiety : many of the kings, who were descendants

from *David*, did not follow his example; many were idolaters, vicious, unjust, and cruel. Even among the *Jews* who outwardly practised the law of God, the greatest part obeyed him only out of fear, and for the sake of temporal blessings; but few of them served him from affection.

SECTION XIX.

Of the PROPHETS.

IT was after the separation of the ten tribes, that God sent most of the Prophets, to comfort the true believers, and to recover the rebellious and sinful from the error of their ways. Those were called *Prophets*, whom God inspired, with his Holy Spirit, in order to discover hidden things, or

even futurity to them, and to declare his intentions and resolutions by their mouths. Such had been *Moses*, *Samuel*, *David*, *Solomon*, and many others. But those were particularly styled *Prophets*, who separated themselves from other men, that they might lead a more perfect life. They were remarkable for their poverty, their frequent fastings, the homely simplicity of their garments, made of sackcloth or the skins of beasts, and for their penitent and retired life. Their chief employment was prayer, with meditation upon the law of God, and the instruction of the people. The most famous were *Elijah* and *Elisha*; both of them in the kingdom of *Israel*; where there was the greatest occasion for them. *Elijah* prevented any rain from falling for three years and an half, to punish the idolatry of king *Ahab*; and in order to put the idol-priest to shame

and confusion before the people, he caused fire to fall down from heaven upon a sacrifice, which he had prepared to be offered to God. He raised a dead child, and worked many other miracles. At last, he was himself taken up into heaven, and thus miraculously disposed of, as *Enoch* also had been before. *Elisba* his disciple succeeded him; he likewise performed very great miracles, which gained him the respect of kings, even of unbelieving ones; and a man was raised from the dead by the touching only of his dead bones. Notwithstanding all this, most of these holy prophets were ill treated and persecuted by the kings, whom they reprov'd for their crimes; and some were put to a cruel death. There were also false prophets; that is to say, impostors; who pretended that they were inspired by God. These were well received by both

kings and people, speaking such things as were pleasing to them, and presumptuously contradicting God's holy Prophets. The event however shewed by whom the holy Ghost had spoken;—and that this might be the better known, the prophecies were committed to writing, and carefully preserved.

SECTION XX.

Of the PROPHECIES.

WE have the writings of several of these Prophets: as *Isaiab*, *Jeremiab*, *Ezekiel*, and some others who are called *the lesser Prophets*; because their books are short. These writings contain the discourses they made to the people; in which they set their crimes

before them, exhorting them to repent, to forsake their idols, and turn to God. To these exhortations are added many predictions; and these are what we properly call *Prophecies*. They foretold that the kingdom of *Samaria* should be destroyed, and that *Israel* should be reduced to a state of slavery, removed into another country, and cease to be the people of God: that they should not all return again, but only some of them with *Judah*, under one and the same head: that the kingdom of *Judah* should be also destroyed by the king of *Babylon*, *Jerusalem* demolished, the temple burnt, and the people carried into captivity: that *Babylon* itself should be taken by the *Medes* and *Persians*, under the command of *Cyrus*; and that he should set the *Jews* at liberty again, after a captivity of seventy years: that the temple should be rebuilt, and

Jerusalem restored; that the people of God should repossess their inheritance, and after a terrible persecution be delivered from all their enemies, and raised to an high pitch of glory. But among these prophecies, which regarded temporal affairs, there were others, which proceeded a great deal farther, and were of much more importance, as they related to spiritual advantages, and the life of a world to come. Upon occasion of foretelling the people's return from their captivity, the prophets have particularly expressed all the circumstances of the Messiah's coming, his sufferings, his reign, and the *calling* of the *Gentiles*, that is, of the nations of the world at large. They declared, that God would make a new covenant with his people, which should cause *that* made upon their coming out of *Egypt* to be forgotten; that he would engrave his law upon

their hearts; and instruct them with his immediate presence: that he would pour out his Spirit upon all sorts of persons, and give them the gift of prophecy: that his servant, *the Messiah*, should bear the iniquities of the people; and though he should himself commit no sin, yet he should be despised and rejected as the worst of sinners, and like a lamb be carried to the slaughter for the salvation of others: that this same *Messiah*, the son of *David*, should be the hope of the Gentiles; that they should come in multitudes to worship God at *Jerusalem*, and to be instructed in his law; that the glory of the second temple should be much greater than that of the first; in short, that the happiness of the people of God should be beyond all that eye has seen, or ear heard, or it has ever entered into the heart of man to conceive. They moreover

foretold the remarkable particulars of our Saviour's birth, his life, and death. These prophecies were obscure from the very nature of them, because the spiritual predictions are intermingled with the temporal ones, which were the types and figures of the others; and because the two states of the Messiah, *that* of his humiliation and sufferings, and *that* of his power and glory, are likewise blended and described together.

SECTION XXI.

Of the CAPTIVITY at BABYLON.

ALL that the prophets had foretold, was brought to pass. After God had for a long time borne with the wickedness of the kings of *Israel* and their subjects; after he had frequently exhorted them to repentance by the voice of his servants, and had often even inflicted punishments upon them, without any consequent amendment on their side; at last he discharged his just anger upon them, and gave them up to their enemies. *Samaria* was taken, the kingdom destroyed by *Shalmaneser* king of *Assyria*, the people carried away captive, and dispersed in foreign countries. The kings of *Judah* continued to reign some years after

Israel was no more ; but they made no advantage of that dreadful example. God at length delivered them up to *Nebuchadnezzar* king of *Babylon*, who destroyed *Jerusalem*, burnt the temple, took away the holy vessels, and carried the people into captivity, leaving the land of *Israel* almost desolate, and without inhabitants. Religion however subsisted still ; though the temple was destroyed, and the sacrifices had ceased. The *Jews* observed the law of *Moses*, and the traditions of their fathers, in the midst of the idolatry and vices which prevailed at *Babylon*.

Nebuchadnezzar was a very great potentate at that time ; proud and cruel. He set up a golden image of an enormous stature, and commanded every one to worship it. Three young men of some rank among the *Jews*,

courageously refused to obey him; and he ordered them to be thrown into a burning fiery furnace: but they continued there unhurt, singing praise unto God. Hereupon the king, astonished at the greatness of the miracle, acknowledged the power of God, and likewise commanded all his subjects to honour Him. There were also some other occasions, upon which, this king and his successors, admiring the wisdom of *Daniel*, and the miracles which God wrought in his favour, bore the like testimony to the truth; which thus began to be made known among the Gentile nations. *Daniel* was one of the captives, of the race of the kings of *Judah*; who though he lived in the court of *Babylon*, and was employed in the highest offices of the kingdom, to which he was raised by his merit, yet led a very strict and holy life. God was pleased to reveal

to him many secret things which were yet to come. He foretold distinctly the succession of the Empires down to the coming of *Jesus Christ*, specified the time in which he was to appear, and declared that He would be put to death by his own people, and that then *Jerusalem* should be destroyed, and the *Jewish* nation be dispersed and afflicted, till the *times of the Gentiles* should be fulfilled.

SECTION XXII.

*Of the RESTORATION of the JEWS
after the CAPTIVITY.*

AFTER the captivity had continued seventy years, *Cyrus*, king of *Persia*, took *Babylon*, set the *Jews* at liberty, and permitted them to return into their own country, and to rebuild

the temple of *Jerusalem*. They came back under the command of *Zerubbabel* the head of the tribe of *Judah*; and *Ezra* the priest, who was well skilled in the law of God, instructed the people, and collected the sacred books together: to which collection we are now chiefly indebted for them. The *Samaritans*, and other enemies to the people of God, hindered for some time the repairing of the holy city.—The *Samaritans* were originally a medley of Heathens sent by the king of *Affyria*, *Shalmaneser*, after he had taken *Samaria*, the capital of the ten tribes, and had carried away the inhabitants into captivity, to repeople the desolate regions. This heterogeneous colony from *Cutha*, *Ava*, *Hamath*, and *Sepharvaim*, filled the deserted cities and towns of *Israel*, and practised the idolatrous rites of their respective countries. But being

infested with wild beasts, and attributing this calamity to their neglect of the tutelar God of that country, which was now their residence, they petitioned *Ezrabaddon*, the successor of *Shalmaneser*, to send some person to instruct them in the worship of the God of *Israel*. A Priest was sent accordingly, and their request complied with. But they worshipped their several heathen Deities in conjunction with the one true God. In this confused mixture of religion they continued for a long series of years. We may naturally imagine that the *Jews* would have the highest contempt for this motley worship, and the worshippers also. And they on their part, used their utmost endeavours to frustrate their attempts to rebuild the city and temple of *Jerusalem*. At last however *Jerusalem* was rebuilt: *Nebemiab* finished its walls, the land was repeo-

pled and cultivated, and the *Jews* lived in peace under the kings of *Persia*, with the perfect liberty of the exercise of their religion. They had no more prophets after this time; but the ancient prophecies, which they saw fulfilled day after day, were sufficient for them. Never were they more faithful to God than now; for they fell no more into idolatry, to which they were before so much addicted. On the contrary, they brought over other nations to the knowledge of the true God, especially in the countries where they were interspersed among them. For many of them lived still at *Babylon*, and some were scattered all over the empire of *Persia*. Their religion caused them to be taken notice of in all places; and the wisest of the Gentiles admired their law, and took pleasure in being instructed in it.

The power of the *Persians* was destroyed, as *Daniel* had foretold, by the *Grecians*, under the command of *Alexander the Great*, king of *Macedonia*; but he made no alteration in the state of the *Jews*. His empire after his death was divided among his Generals, from whence came the *Ptolemies* kings of *Egypt*, whose capital city was *Alexandria*, and the *Seleucidae* kings of *Syria*, who resided at *Antioch*. The *Jews* suffered several times by their divisions and wars; notwithstanding which, they spread themselves through the whole empire of the *Macedonians*, and in *Greece* itself; where likewise they began to propagate the knowledge of the true God: for it was probably with that design, that God had dispersed them among the *Gentiles*.

SECTION XXIII.

*Of the PERSECUTION by ANTIOCHUS,
and of the MACCABEES.*

ANTIOCHUS, the famous king of *Syria*, took a resolution to compel the *Jews* to conform themselves to the manners, and superstitions of the *Grecians*, and to renounce their laws and religion. He surpris'd *Jerusalem*, profaned the temple, caused the sacrifices to cease, and put to death a great many *Jews*, who chose rather to lose their lives than violate the law of God. Among others were seven brothers, whom he caused to be horribly tormented before his eyes, and whom their own mother encouraged with the hopes of an happy resurrection. *Judas Maccabæus* took up arms in defence of

their liberty and religion, the latter of which was at that time confined to that people and their land. Some of the most zealous *Jews* joined him; and, notwithstanding their small number, the assistance of God rendered them victorious. They retook *Jerusalem*, purified the temple, restored the sacrifices, and entirely delivered the people from the yoke of the unbelieving nations. *Simon*, one of these brethren, was declared the head of the people, and high-priest; for they were of the sacerdotal race, descended from *Aaron*; but he was invested with the sovereign power only till the coming of the faithful prophet, that is, *CHRIST* the son of *David*. *Simon's* descendants took upon them the title of kings: but their power was not of long continuance. For the *Romans*, who were already masters of great part of the world, conquered the East under

the command of *Pompey*, and put an end at the same time to the kings of *Syria*, and of the *Jews*. However *Herod* found means to usurp the kingdom of *Judah*, by the favour of *Julius Cæsar*, and afterwards of *Augustus*, and reigned under the protection of the *Romans*. He was a foreigner by birth, but a *Jew* in religion; at least such he did profess himself; for in reality he was a wicked wretch, who was governed by no law but that of policy and ambition;—a cruel tyrant; and so unnatural, that he put to death his wife and several of his own children; which caused the emperor *Augustus* to observe concerning him, “that it was better to “ be *Herod*’s hog, than his son.”

END OF THE FIRST PART.

the Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

Government of the United States

has been informed that the

A CONCISE VIEW
OF
RELIGIOUS KNOWLEDGE.

PART THE SECOND.

SECTION I.

*Of the STATE of the WORLD at the
COMING of the MESSIAH.*

IDOLATRY had always reigned throughout the world; but *Greece* was full of Philosophers, who began to bring it into discredit with persons of good understanding. They plainly saw the absurdity of the fables with which the poets used to amuse the people, and which were the whole foundation of their religion. They

knew that the world was governed by one God, very different from those whom the vulgar worshipped; but they ventured not to declare any thing openly, nor to make any attempt upon the established religions. They were contented with despising them privately; looking on them as political inventions to amuse the ignorant. In public, they conformed with the people, and observed the same ceremonies; and as they despaired of ever coming to the truth, they gave themselves up without reserve to the dominion of their passions, and in many instances, to the most criminal and licentious indulgencies. The true God was worshipped by the *Jews* alone. The *Samaritans* boasted also of serving him, and had forsaken their idols; but they continued still separated from the *Jews*; and a rooted aversion was formed between them.

They received none of the sacred books, but those of *Moses*, rejecting all the other prophets; and they maintained that God was to be worshipped on Mount *Gerizim* only, where they had built a temple to Him. Religion was brought to a low ebb even among the *Jews*, of whom there were two sects, the *Pharisees* and the *Sadducees*. The *Sadducees* believed not the resurrection, nor the immortality of the soul, nor the existence of *Angels* or *Spirits*; they even asserted God himself to be corporeal. A great number of the priests and principal persons of the nation followed this heresy, although it was so impious and gross. The *Pharisees* maintained sound doctrine, believed spiritual things, the resurrection, and the life of a world to come. They professed to observe the law very exactly; but thereto they added a multitude of

superstitious practices and interpretations, unworthy of true religion; and oftentimes made void the commands of God, in order to establish their own traditions: for they had great authority among the people; which they obtained by a sanctified shew of outward piety; but this was only hypocrisy for the most part; at the bottom they were full of avarice, vanity, pride, obstinacy, and all sorts of vices.

SECTION II.

*In what MANNER the MESSIAH was
EXPECTED by the JEWS.*

THE *Jews* were a proud and haughty people; as children of *Abraham*, they thought themselves in an especial manner holy by nature, and that they were appointed to be lords

over all other nations, whom they despised to a very great degree, esteeming them accursed and unclean. It was therefore insupportable to them to obey the *Romans*, and *Herod* a servant of the *Romans*. They were at all times ready to rebel, and waited only for the coming of the Messiah to throw off their yoke. For they imagined, that the Messiah would be a king like the kings of the earth; a greater warrior and more victorious than *David*, richer and more prosperous than *Solomon*. They considered only the prophecies, which set forth the triumphant and glorious part of his character; taking in a literal sense all the figures, which the prophets had made use of to represent his power and greatness. Such were the expectations of the *Jews* in general: but there were a few, who having faithfully preserved the tradition of the

prophets, knew that a more sublime sense belonged to the promises of God; that far better things, than the perishable things of this life, were to be expected from the Messiah; that the principal end of his coming would be to abolish sin and to restore holiness; that he would bring with him a new covenant, more perfect than the old one, and would engrave it on men's hearts; that he would bestow *Grace*, that is to say, the assistance which is necessary to enable us to obey God's law; and would accomplish in reality what the law of *Moses* had only shewn in type and figure; that he would bring all nations to the knowledge of the one true God, and that his kingdom should be in the world to come. But notwithstanding this difference between the spiritual and carnal *Jews*, they were both agreed, and so were the *Samaritans* too, that the time of

the CHRIST's appearing was arrived. All the other prophecies were fulfilled: the government, which was to continue till his time in the house of *Judah*, according to the prophecy of *Jacob*, had been translated to *Herod* a foreigner, who from time to time broke in upon and destroyed the laws; and the term of years spoken of by the prophet *Daniel*, was now manifestly approaching towards a conclusion.

SECTION III.

Of the BIRTH of JESUS CHRIST.

WHILE *Herod* reigned in *Judea*, and while *Augustus Cæsar* was *Emperor of Rome*, there was among the *Jews* a Virgin of extraordinary piety, called *Mary*, who was espoused or contracted

to a holy man, whose name was *Joseph*. They were both of the tribe of *Judah*, and of the race of *David*: They were poor also; and *Joseph* was by trade a Carpenter. They dwelt at *Nazareth*, a little town of *Galilee*, which was a province of the land of *Israel*. The Angel *Gabriel* was sent from God to *Mary*, to declare unto her, that she should be the Mother of the CHRIST. "Thou shalt bring forth a son," said he, "and shalt call his name *Jesus*. He shall be called the Son of the HIGHEST; and the LORD GOD shall give unto him the throne of his father *David*, and he shall reign over the house of *Jacob* for ever." *Mary* readily and cheerfully made her expressions of acquiescence in the will of God, after that the Angel had assured her that she should become a mother by the operation of the HOLY GHOST, and

by a miraculous exertion of the omnipotence of God. Immediately was accomplished in her *that* mystery, for which God had been pleased to select her.

She conceived this holy Child, who being of the same nature with his father, God blessed for ever, took upon himself the human nature, and became man, like us, with this difference however, that he was by nature holy and incapable of Sin. He was born in *Bethlehem*, a small town of *Judea*, which was the birth-place of *David*, and where the Messiah was to be born according to the Prophets. *Joseph* and *Mary* were obliged to repair thither, in order to obey an edict of *Augustus*, who required that every one should have his name enrolled at the place to which his family originally belonged. There was no

room for them in the inn, so that they were under the necessity of remaining in a stable. Here it was, that *Mary* brought her son into the world; herself continuing still in a state of spotless and pure Virginity. She wrapped him in swaddling clothes, and laid him in a manger; and the same night some shepherds, warmed by holy and religious zeal, came there to visit him, having been informed by Angels of this great event, these happy tidings to all people, that *the Saviour* who should come into the world, was newly born at *Bethlehem*.

SECTION IV.

Of the INFANCY of JESUS CHRIST.

THE Son of God was circumcised eight days after his birth, according to the law ; and he was named *JESUS*, as the Angel had foretold, because he came to *save* his people from their sins ; for *JESUS* signifies a *Saviour*. At the end of forty days *Mary* went to present herself at the temple of *Jerusalem*, according to the law of the purification of women after child-birth ; to which however, on account of her purity, she was not obliged ; and in obedience to another law, which ordered all the first-born to be offered to God, she presented her son there also. At the same time a holy old man named *Simeon*, and *Anna* a holy

widow and prophets, bore public testimony that he was the *Saviour*, who was expected. The first Gentiles that worshipped him, were the Magi; which was a title given in *Persia* to those, who applied themselves to the study of the sciences and religion. These men came from the East, being conducted by a miraculous star, and enquired after the new-born king of the *Jews*. Having found him, they worshipped him, and offered to him gold, and frankincense, and myrrh. *Herod* was alarmed at their arrival; and fearing, that he would one day dispossess him of his kingdom, he caused to be put to death all the children about *Bethlehem*.—These are they, whom the church still honours under the name of the *Holy Innocents*.—In the mean while *Joseph* being admonished by an angel, carried *Jesus* and his mother into *Egypt*;

and returned not till after the death of *Herod*. Upon his return he lived at *Nazareth*; where *JESUS* grew and became strong in spirit, being filled with Grace and Wisdom. He went according to custom to *Jerusalem* at the feast of the Passover, with his father and mother; for *Joseph* was his reputed father. Now when he was twelve years old, and went up with them as usual to the feast, he tarried behind them at *Jerusalem*, and they missed him; but at the end of three days they found him in the temple, sitting in the midst of the doctors, disputing with them, and astonishing all who heard him with his questions and answers. He returned with *Joseph* and *Mary* to *Nazareth*, and lived obedient to them, advancing in wisdom and stature, and in favour with God and man. He worked, as may be supposed, with *Joseph* at his proper

trade ; and continued in this private situation, till he was thirty years of age ; passing his earlier years in humility, poverty, and labour, to set us an example that we should do the same.

SECTION V.

Of JOHN the BAPTIST.

IN the fifteenth year of the reign of the Emperor *Tiberius*, *Pontius Pilate* being the *Roman* governor of *Judea*, there appeared a great prophet, *John*, the son of *Zachariah* a priest, and of *Elizabeth*, who was a near relation of the blessed Virgin *Mary*. His mother was barren, so that his birth was miraculous, and had been promised by an angel. He passed his life in

solitude, with greater austerity than that of the old Prophets. His food was of the most accidental kind, locusts and wild honey; and he was cloathed with a camel's skin, with the hair on;—a kind of mourning garment among the *Jews*. He appeared in the wilderness of *Judea*, which lies along the side of *Jordan*, and exhorted every one to repent, because the kingdom of heaven was at hand. As the *Jews* had seen no Prophet since their return from the captivity, that is, for five hundred years, they came in crowds to see and hear him. He declared that he was the forerunner of the *Messiah*, who was foretold by the ancient Prophets;—and that he was sent to inform men of his coming, and to prepare them for receiving him. Those who professed that they would be converted, he *baptized* in the river *Jordan*; that is, he bathed and washed

them, as the *Jews* were accustomed
 to do upon various occasions, for the
 purpose of purification, according to
 their law. The *Jews* struck with
 admiration at his holiness of character,
 would have acknowledged him as the
 Messiah;—but he frankly declared
 that he was not, adding, “ There
 “ cometh One mightier than I after
 “ me; with whom I am not fitting
 “ to be compared, nor am I qualified
 “ to perform the humblest office for
 “ Him; the fastning of his shoes I am
 “ not worthy to unloose; He shall bap-
 “ tize you with the HOLY GHOST.”
John's Baptism was only a preparation
 for another of greater perfection.
 However, it was the will of *Jesus* to
 be baptized by *John* in the river *Jordan*,
 that he might set a good example in
 every respect, and consecrate the ele-
 ment of Water by his own Baptism.
 Then the heaven was opened, and the

Holy Ghost was seen to descend upon Jesus, in bodily shape and movement like a dove; and a voice was heard from heaven, which said, "Thou art my beloved son, in whom I am well pleased." *John* bore testimony to Jesus many other times, saying "God giveth not the spirit by measure to him;" and again, "of his fulness have we all received, and grace for grace," that is, one gracious dispensation for another; the Gospel instead of the Law; "for the Law was given by *Moses*, but Grace and Truth came by JESUS CHRIST." And at another time, when he saw him, he said, "Behold *the Lamb* of God that taketh away the sins of the world;" shewing that the victims which were sacrificed according to the *Law*, were only types and figures of that all sufficient sacri-

fice, of which *He* was to be the victim, as a satisfaction and atonement for the offences of all mankind.

SECTION VI.

Of the CALL of the APOSTLES.

JESUS was about thirty years of age, when he was baptized by St. *John*; immediately upon which the Holy Ghost led him into the wilderness, where, after having fasted forty days, he suffered the devil to tempt him in divers manners. A short time after, there was a wedding in *Cana of Galilee*, to which he was invited with his mother and his disciples; for there were already some, who after having followed St. *John*, attended closely upon him. At this wedding the wine

failing, Jesus turned a large quantity of water into excellent wine; and this was his first miracle. He afterwards performed several others, and began to preach the *Gospel*, that is to say the *Evangelium*, or the *good news* of the kingdom of heaven; exhorting all men to the practice of repentance. He was soon followed by numbers of people, who came to see his miracles and hear his doctrine. Not only *Jews*, but the *Samaritans* and *Gentiles*, followed him; and his fame spread among the neighbouring countries.

There were some disciples, whom he called in a particular manner, that he might make use of them to instruct other persons. As he walked by the side of the lake of *Gennesareth* in *Galilee*, he called four fishermen; first, *Simon* the son of *John*, whom he named *Peter* (which signifies a stone

or *rock*), and *Andrew* his brother; afterwards the two sons of *Zebedee*, *James* and *John*; saying to them: "Follow me, and I will make you "fishers of men." Another time he called a publican, that is a receiver of the public taxes, or revenues, named *Levi* or *Matthew*, whom he saw sitting in his office. These disciples left all and followed him, as soon as he called them. They were continually with him, and he often explained to them in private what he had said to the people in public. He made use of them to baptize those, who believed his doctrine, and were converted. Out of his disciples he chose twelve; whom he named *Apostles*, that is to say, *messengers*, because he sent them to preach the gospel. These twelve were *Simon Peter*, and *Andrew* his brother, *James* and *John* the sons of *Zebedee*, *Philip*, *Bartholomew*, *Mat-*

threw, Thomas, James the son of Alphaeus, his brother Jude or Thaddæus, Simon the Canaanite, and Judas Iscariot. Peter though he had no authority and jurisdiction given him over the other apostles, yet was the first of them in order and honour by the choice of JESUS CHRIST. For He one day asking his disciples what they thought of him, *Peter* answered in the name of them all, ‘Thou art the
 ‘CHRIST, the Son of the living
 ‘God:’ upon which JESUS said,
 “And I say unto thee: Thou art
 “*Peter*, and upon this *rock* I will
 “build my church, and the gates of
 “Hell (the power and policy of the
 “Devil and his agents), shall not
 “prevail against it.” The personal and particular privilege here granted to St. *Peter* was, that he should, after the resurrection of JESUS CHRIST, and the descent of the Holy Ghost,

lay the foundation of the Christian Church among the *Jews* and *Gentiles*, by converting the first-fruits of both; which he accordingly did, and thereby manifestly fulfilled this prophecy of our Saviour. After having chosen the twelve Apostles, JESUS CHRIST sent them to preach to the *Jews* only, ordering them to go neither among the *Samaritans* nor the *Gentiles*. He gave them power to cure diseases, to raise the dead, to cleanse lepers, and cast out devils; forbidding them to make any temporal advantage of these gifts and privileges, which had been freely and without cost conferred upon them; or to give themselves the trouble of providing any thing for their journies. He informed them at the same time, that they should be hated and persecuted, and he encouraged them to be afraid of none but God alone. He chose likewise seventy,

Disciples, whom he sent two and two into the places, whither he himself intended to come, giving them the same powers and instructions.

SECTION VII.

Of the MIRACLES of JESUS CHRIST.

JESUS worked a great multitude of miracles, to convince the world of his divine Mission. These miracles were not performed by way of ostentation, like those of the magicians and impostors, nor by way of terror, like most of those which *Moses* and *Elijah* worked: but the design of these was to conciliate the affections of mankind, being wrought upon their own persons, and bringing with them the greatest

blessings, Health and Life. He cured, upon different occasions, an innumerable multitude of persons who were afflicted with all sorts of diseases, fevers, bloody flux, dropsy, palsy, leprosy. He healed them in a moment; often only by a word; sometimes even without seeing them, or coming near them. Nay, the very touching of his garment was sufficient to effect a cure. Wherever he went, the people brought the sick out of the neighbourhood, and laid them in the streets and public places of the towns. They often surrounded the house in which He was, and afforded him not leisure so much as to eat. They followed him every where, even into the desert places, whither he found it convenient to retire, to avoid the multitude. He restored sight to several blind persons; among others to one that was born blind, by anointing his eyes with so simple and

inefficacious a matter as a little clay. He made the dumb to speak, and the deaf to hear; he made the crooked straight, and to the crippled he gave strength and firmness. He drove devils out of many persons who were possessed; and, lastly, he restored several dead persons to life. The Scripture mentions three of these; a young girl who was just dead, a young man who was carrying to his burial, and *Lazarus* who had been buried four days. Jesus was seen to walk upon the water, and he empowered *St. Peter* to walk upon it also. Once he calmed a tempest by commanding the winds and the sea. Sometimes he made his disciples catch an extraordinary quantity of fish. One day he fed five thousand persons who had followed him into the wilderness, with five loaves and two fishes; at another time, four thousand with seven loaves.

He knew the most secret thoughts of men, and foretold things to come. When he was at prayer upon mount *Tabor*, with three of his disciples, *Peter*, *James*, and *John*, on a sudden he was transfigured before them; to give them some idea of the glory and splendor of his real character and condition, contrasted with his apparent meanness, poverty and humility: his cloaths became whiter than snow, and his face brighter than the sun. The disciples saw *Moses* and *Elias*, who conversed with him, and they heard a voice which said: "This is my beloved Son, in whom I am well pleased; hear ye him." All these miracles proved plainly, that JESUS was what he declared himself to be, the CHRIST and Son of God.—To conclude, he not only wrought miracles himself, but likewise gave his disciples power to perform the like.

SECTION VIII.

Of the MORAL CHARACTER of JESUS CHRIST.

AT the same time that Jesus worked all these miracles, he set the world an example of all kinds of virtue. He was lowly in heart, and called himself "the son of man," which signified a man of mean and common birth, as he appeared to be. "I came, said he, to minister, and not to be ministered unto." He most commonly concealed his miracles, forbidding the sick persons to discover who had healed them, and commanding the devils to hold their peace, when they cried out that he was "the Son of God." He withdrew himself when those

whom he had fed in the wilderness, intended to take him by force and make him a king. He did not seek his own glory but that of his Father, who had sent him. He was full of meekness and goodness, gentleness and benevolence. One day when some children were brought to him, that he might bless and pray for them, the apostles would have prevented it, but he reproving them, ordered the children to come to him, embraced them, blessed them, laying his hands upon them, and said that all men who hoped to enter the kingdom of heaven, must resemble little children, in innocence and simplicity of heart. He bore with the most amazing patience and condescension, the defects and imperfections of his disciples, who were dull and ignorant, and the importunities of sick persons and others, which were continually addressed to

him. He passed his life in extreme poverty, having neither land nor house, nor so much as where to lay his head; but subsisted on what was supplied to him by those, whom he instructed; particularly some holy women, who followed him to give him assistance. He never worked a miracle for his own convenience. He suffered all the inconveniences of poverty, heat, cold, hunger, thirst, weariness; taking his journies on foot, and travelling at noon-day, though he lived in a very hot country. He often passed whole nights in prayer; in his deportment always grave and serious, yet tender-hearted and full of compassion. He wept for the death of his friend *Lazarus*, whom he was going to raise again: and he wept another time on viewing *Jerusalem*, and on contemplating the misfortunes which were shortly to come upon it; so much did

he love his country, notwithstanding the ingratitude of his countrymen. Charitable and beneficent was he to every one. He gave a kind reception to sinners who were willing to be converted, and made no scruple of eating with them;—but as for obstinate and hardened sinners, he reprov'd them with severity; especially hypocrites, as were the Scribes and Pharisees, whom he publicly reproach'd with all their vices, though he well knew that by so doing he should bring upon himself their fixed aversion. He lived in obedience to the civil government, paid tribute, frequented the temple, and observed the ceremonies of Religion. Twice with irresistible authority drove he out of the temple those, who were profaning it by their merchandise; exhibiting hereby the most amazing instance of his power, a

miracle performed upon the hearts of men;—the unwilling hearts of his astonished adversaries.

SECTION IX.

Of the DOCTRINE of JESUS CHRIST; and first of the TRINITY, and INCARNATION.

AS JESUS CHRIST performed so many miracles, and practised so many virtues, it could not be but that a very general admiration was excited on account of him, and that great multitudes of people gathered together about him. He often preached in the Synagogues, where the *Jews* met together to pray, to read the holy scripture, and hear it expounded by the Priests and Doctors: and often

too, he preached on the sea-shore, or in the country, as he had opportunity. There was not one of his discourses, that was not full of important instructions; for he taught as one having authority, and not as the Scribes and Pharisees; yet he always spoke in a plain and familiar manner, that he might be understood by the ignorant. Sometimes indeed he made use of parables on purpose, that he might not be understood by those who were unworthy of knowledge, by reason of the evil dispositions of their minds. —As a summary of his doctrine we collect, that he is the Messiah or CHRIST, expected and wished for by the fathers, and foretold by *Moses* and the prophets; that he came not to destroy, not to dissolve men from the obligation of, the law, but to shew them the true import of it, to fulfil the law; that eternal life consists in

knowing the one only true God, and JESUS CHRIST whom he has sent. He teaches us, that God is a Spirit, and that he must be worshipped in spirit and in truth. He discovers to us moreover, that God is, the Father, together with the Son and Holy Ghost, who are inseparably united to the Father; that he himself is the only-begotten Son of God; that he says nothing of himself, but receives all from his Father, who shews him all that himself does, and gives him all that himself has; that he is a partaker in the divine nature, being of the same nature with his Father; derived from him. He also tells his Apostles, that he will send the Spirit, the Comforter, who proceedeth from the Father. And he adds: "He shall receive of *mine*, and shall shew it unto you: "all things that the *Father* hath are *mine*." Which shews, that the

Holy Ghost proceeds from the Father *through* the Son, and that the Three are of one and the same nature; that therefore God is the Father, with the Son, and Holy Ghost. And this he manifestly implies, when he bids his Apostles to baptize every one in the name of the Father, and of the Son, and of the Holy Ghost; thereby shewing again, that all the Three are of one and the same nature, since he would have all men to be consecrated to God in the name of the three divine Persons. JESUS CHRIST therefore being God, because the *Son of God*; it follows, from the former part of his history, and from his own repeated declarations, that He is both God and Man together.

SECTION. X.

*Of the LOVE of GOD, and of our
NEIGHBOUR.*

JESUS CHRIST shews us, that his coming is the proof of God's love towards us. "For, says he, God
" so loved the world, that he gave
" his only-begotten Son, that whoso-
" ever believeth in him, should not
" perish, but have everlasting life."
It is therefore very reasonable, that we should love him. He likewise declared, that our only business, and the great thing necessary, is to believe in and adhere to God; that the whole law of God, and all that he teaches us in his divine writings, may be referred to these two commandments:
" Thou shalt love the Lord thy God

“ with all thy heart, and with all thy
 “ soul, and with all thy mind, and
 “ with all thy strength. This is the
 “ first and great commandment; and
 “ the second is like unto it, Thou
 “ shalt love thy neighbour as thyself.”

Now every man is to be considered as
 our neighbour; even a stranger and an
 unbeliever. And if we love our
 neighbour in this manner, we shall
 treat him as we would expect ourselves
 to be treated. We shall forgive his
 trespasses, as we would have our own
 forgiven: we shall not reprove him for
 his faults, whilst we have the like or
 greater: we shall not judge him, as
 we should be unwilling to have him
 judge us: in a word, we shall not do
 to any one what we would not have
 another to do to us. Our Saviour
 also teaches us, that it is not sufficient
 to practise the law outwardly and
 according to the letter, as the *Jews*

did. It is not enough not to kill; we must even suppress anger, which produces hatred, quarrels, and murders. It is not enough to love our friends; we must hate no one, and even love those who hate and persecute us. It is not sufficient that we do not commit adultery; we must not even look upon a woman with an evil desire, and marriage ought to be reduced to its first institution of one woman only with one man only, who may not be separated but by death. We must not be content with not taking unjustly what belongs to another; but we must not even insist upon too strict justice to ourselves: we must give up and forego our own interest, lose or suffer any thing rather than be deficient in good-will and charity; have no unreasonable anxiety for food and the other necessities of life; depend entirely upon providence; and before

all things else, seek the kingdom of God and true Righteousness, as we are instructed by Him.

SECTION XI.

Of GRACE, and PRAYER.

WE are moreover taught by JESUS CHRIST, that of ourselves we cannot effectually put in practice any of those instructions which he has given us, and which make up our duty. We are therefore told, that in order to fulfil the law of God, and be saved, we stand in need of his gracious assistance, to make up in us what is deficient towards the perfection of our duty;—and this *Grace*, or favour, we are taught to consider as vouchsafed to us by the *Holy Spirit*. And without doubt, nothing can be more weak

than to suppose we can be well pleasing to God without his assistance, when in fact we cannot be at all, without Him. But for the obtaining this assistance, the least that can be done on our part, is to offer up our prayers and supplications to Him. Nor is there any duty which CHRIST has recommended to us with greater earnestness, than that of *Prayer*. He says that we must pray always, and not relax, nor be faint-hearted. "Ask" and it shall be given you; seek and "ye shall find; knock and it shall be opened unto you," He himself also has given us a model for Prayer; which from him is therefore called the *Lord's Prayer*. And concerning this it may be proper to remark, that it is believed to have been wholly taken out of the *Jewish* liturgies, excepting only these words, "as we forgive them that trespass against us."

From whence also we may observe how far our Saviour was from affecting novelty, or despising any thing, because it was a *Form* already in use and practice.

SECTION XII.

*Of the STATE of the FAITHFUL
in this WORLD.*

AS JESUS CHRIST discovers to us that state of perfection, to which God has called us in this life, he likewise shews us what will be its reward. We must not fix our hopes upon the earth, as the carnal *Jews* did. We must not heap up here below treasures that perish, but lay up treasure in heaven. Woe unto the rich, for they have received their consolation. Woe

unto those that laugh now, and to those who receive the applause of men. Strive, says he, to enter in at the strait gate : for there are two gates and two ways ; one broad, which leadeth to destruction, and many there are who go that way ; another strait, which leadeth to life, and few there be that find it. In order to follow JESUS CHRIST in this strait way, we must forsake all and take up our cross ; submit readily to whatever afflictions God lays upon us. And as for those who would separate us from him, who would loosen our attachment to him, we must (in comparifon of Him) *bate* them, whosoever they be ; friends, or relations, father, or mother, husband or wife. We must cut off our right hand, if it causes us to offend, and pluck out our right eye ; that is, we must forcibly deprive ourselves of that which is most dear to us, if by

this we are hindered from being made true followers of JESUS CHRIST; in short, we must for his sake *hate* ourselves, that is, love ourselves *less* than him; and in obedience to his precepts carefully divest our hearts of every species of self-deception, and self-love. JESUS CHRIST also declared, that his kingdom was not of this world. He foretold to his disciples, that he should be rejected by the *Jews*, and delivered up to the Gentiles to be scourged, mocked, and crucified, and that he should rise again the third day. He informed them, that they would not receive better treatment than himself; but that they would be persecuted, dragged before judges, and condemned as criminals; and that men would think they did God service in putting them to death. "But fear not," added he, "them who can only kill the body; fear him, who after he hath killed,

“ can cast both body and soul into
 “ hell: yea, I say unto you, fear him.
 “ He that will persevere to the end
 “ shall be saved. Whosoever shall
 “ deny me before men, him will I
 “ deny before my father; and whoso-
 “ ever shall confess me, him will I
 “ also confess, before my Father,
 “ which is in heaven.”

SECTION XIII.

Of the LIFE of the WORLD to come.

JESUS CHRIST foretold to his disciples, that *Jerusalem* should be destroyed in their time by the most terrible war, that had ever been in the world; that the temple should be demolished, so that one stone should not be left upon another; that the

gospel should be preached through all the earth; that afterwards, the world itself should end, and that then he would come as the judge of all mankind. But he did not tell them the time of the end of the world and of his second coming, and he united what he said to them upon that head, with his predictions of the destruction of *Jerusalem*. It is therefore upon the future life, that JESUS CHRIST has ordered us to place our hopes. He confirmed the belief of the immortality of the soul and the resurrection, and put to silence the *Sadducees*.
 “ He that (in comparison of the
 “ gospel, maketh light of, or as it is
 “ written), *bateth* his life in this
 “ world, shall keep it unto life eternal.
 “ This is the will of him that sent
 “ me, that every one who seeth the
 “ Son, and believeth on him, may
 “ have everlasting life: and I will raise

“ him up at the last day.” And again: “ The hour is coming, in
 “ the which all that are in the grave,
 “ shall hear his voice; and shall
 “ come forth;—they that have done
 “ good, unto the resurrection of life,
 “ and they that have done evil,
 “ unto the resurrection of damnation.”

Such then will be the final state of all mankind. On the one hand eternal life, rest, joy, a banquet, a wedding, a kingdom, heaven; (for JESUS CHRIST gives it all these names, to accommodate himself to the ideas of happiness, which we have in this life). On the other hand will be hell, eternal fire, extreme darkness, everlasting death, weepings and gnashings of teeth: the worm that gnaws them will never die; by which is meant perpetual remorse and the continual reproaches of evil conscience. Eternal life, as he informs us, will be to see God; to be

gospel should be preached through all the earth; that afterwards, the world itself should end, and that then he would come as the judge of all mankind. But he did not tell them the time of the end of the world and of his second coming, and he united what he said to them upon that head, with his predictions of the destruction of *Jerusalem*. It is therefore upon the future life, that JESUS CHRIST has ordered us to place our hopes. He confirmed the belief of the immortality of the soul and the resurrection, and put to silence the *Sadducees*.
 “ He that (in comparison of the
 “ gospel, maketh light of, or as it is
 “ written), *bateth* his life in this
 “ world, shall keep it unto life eternal.
 “ This is the will of him that sent
 “ me, that every one who seeth the
 “ Son, and believeth on him, may
 “ have everlasting life: and I will raise

“ him up at the last day.” And again: “ The hour is coming, in
 “ the which all that are in the grave,
 “ shall hear his voice; and shall
 “ come forth;—they that have done
 “ good, unto the resurrection of life,
 “ and they that have done evil,
 “ unto the resurrection of damnation.”

Such then will be the final state of all mankind. On the one hand eternal life, rest, joy, a banquet, a wedding, a kingdom, heaven; (for JESUS CHRIST gives it all these names, to accommodate himself to the ideas of happiness, which we have in this life). On the other hand will be hell, eternal fire, extreme darkness, everlasting death, weepings and gnashings of teeth: the worm that gnaws them will never die; by which is meant perpetual remorse and the continual reproaches of evil conscience. Eternal life, as he informs us, will be to see God; to be

with JESUS CHRIST; and to behold the glory which he had before the foundation of the world; to be One with JESUS CHRIST, and by him to be united in God with perfect charity.— This, with what has been delivered in the four preceding Sections, may be considered as a brief account of the doctrines of JESUS CHRIST. Not but there are also other particulars suggested to us, for the performance of his law with the greater ease, and to the better effect, which partake more of the nature of advice, or counsel, or exhortation, and admonition, than of positive and direct command: as when he counsels those who would be free from every species of undue attachment to this world's goods, to sell all that they have; and give it to the poor, and follow him in poverty, trusting to a reward in heaven.—Other instances of the same kind also might be added.

SECTION XIV.

Of the ENEMIES of JESUS CHRIST.

JESUS CHRIST delivering this doctrine, and confirming it by the perfection of his life, and by his miraculous deeds, became odious to the world; that is to say, to corrupt men, to whom he discovered the truth, which condemned them. They loved darkness rather than light, because their deeds were evil. They judged of him according to appearances, and despised him as a *Galilean*, of *Nazareth*, the Son of the carpenter. The selfish *Jews* seeing him so poor, plain, humble, and meek, could not believe that *He* was to be that great king, the son of *David*, who was to

deliver them from their enemies, and to reduce all nations under his subjection. Those who hated him the most, were the Scribes or Doctors, the Pharisees, the Priests, and Senators who governed the people. They were envious of the reputation which he gained, and were irritated at the reproaches which he cast upon them. The Doctors could not bear that he should discover their ignorance to the people, and the contempt which they put upon the law of God, in order to support their own traditions. He published to the world the hypocrisy pride and avarice of the Pharisees. They all hated him, because he foretold the destruction of their temple and city; which they considered as a place to which the true religion was confined, and which was never to be destroyed. In the mean time they had nothing to lay to his charge: and

he expostulated with them publicly, saying, "which of you convinceth me of sin?"—though his whole life was exposed to the view of all the world. However, they raised clamours against him for curing sick people on the sabbath-day, and for saying that he was the Son of God, and that he came from heaven; though he did not speak to them in his own name, but in the name of God; though he sought nothing but the glory of God; and though the miracles which he performed were an infallible proof of his doctrine, and of the accomplishment of the prophecies in which the Messiah was promised to them. His enemies, though they were resolved to destroy him, could not yet execute their design, till his hour was come; that is, till the time of his suffering, as foretold by the ancient prophets, was accomplished.

In the mean while he withdrew himself several times; and one day in particular when they were just ready to seize him, and had actually taken up stones to cast at him, *Jesus* seeing there was no way to avoid their rage by common means, rendered himself invisible; or at least miraculously so ordered matters that they could not see or know him, and so passed by and escaped them. Still however, they were eager to destroy him, when they saw that his miracles made all the world to follow him, and that upon his coming to *Jerusalem* to celebrate the passover, the people had paid him great honours, and conducted him in a triumphant manner into the city. For they marched in crowds before him, carrying branches of palm-trees in token of joy, and crying "*Hosanna* " to the Son of *David*; blessed is he " that cometh in the name of the

“ Lord.” This was publicly acknowledging him for the Messiah. His enemies could not endure all this; they called a council, resolved to take him by subtilty, and gained over to their side *Judas Iscariot*, one of the twelve Apostles, who promised to deliver up his master to them for thirty pieces of silver; that is, for about three pounds eight shillings of our money; being the lowest price that could be offered for the meanest slave.

SECTION XV.

Of our LORD's LAST SUPPER.

THE time of the Passover being come, JESUS went to supper with his disciples, at the place which they had prepared by his direction: and there they eat the lamb according to custom.

After supper he arose from the table, and washed all their feet; setting them an example of humility, in serving one another; and that he might complete their purification. He then came to the table again, and there solemnly taking bread into his hands, he blessed it, and brake it, and distributed it to the disciples, saying, "Take, eat, this is my body which
 " is given for you; do this in remem-
 " brance of Me." In like manner he took the cup with the wine in it, and blessed it, and gave it to them, saying, "Drink ye all of this; for this
 " is my blood, of the new testament,
 " which is shed for you and for many,
 " for the remission of sins." Thus did Jesus institute the holy sacrifice and *Sacrament* of his body and blood, under the symbols of bread and wine, in *commemoration* of his body, which was shortly to be broken (like that

bread) upon the cross; and of his blood, which (as that wine had been poured out) was shortly to be shed thereon.

Afterwards JESUS talked for some time with his Apostles, whom he was to see no more to the time of his death. He foretold to them, that they would all forsake him; and to *Peter* in particular, that he would deny him three several times. To comfort them however, under the sorrow which overwhelmed them on account of their being deprived of him, he promised to send the HOLY GHOST to them in a short time, who would enable them to understand all that he had taught them: and he recommended to them above all things, as a token of their being *his* disciples, to love one another. He afterwards went with them out of the

city, and walked to the mount of Olives to a garden, where he was accustomed to perform his devotions.

SECTION XVI.

Of the PASSION of JESUS CHRIST.

WHEN JESUS CHRIST was in the garden upon the mount of Olives, what he was about to suffer presented itself before him ; and as he permitted his human nature to act after its own emotions, he was seized with extreme dread and sorrow, and fell upon his face, sweating, as it were, great drops of blood, with which the ground was moistened. He prayed thrice to his Father that *that* cup, meaning his sufferings, might pass from him, but with resignation he subjoined, "Never-

“ theless, not my will, but thine be
 “ done.” In the mean while, *Judas*
 brought into the garden a great com-
 pany of armed men, who were sent
 by the chief priests and rulers. They
 took *JESUS*, bound him, and carried
 him to the house of *Caiaphas* the
 high-priest. *JESUS* shewed by several
 miracles, that they could not have
 taken him, if it had not been with his
 own consent. All his disciples forsook
 him and fled. He answered nothing
 to several false witnesses, who were
 produced against him, nor to the
 questions of the high-priest, except
 when he asked him with much au-
 thority whether he was the *CHRIST*
 the Son of the living God. Then he
 declared publickly, that he was :
 which answer they looked upon as
 highly blasphemous ; declared that
JESUS was worthy of death ; and
 delivered him into the hands of some

insolent attendants, who treated him with much inhumanity, giving him blows upon his face, and ludicrously demanding who it was that struck him. The next day they carried him to *Pontius Pilate*, the governor of *Judea* under *Tiberius*; telling him, that they had brought before him a seditious person, who had stirred up all the people to rebellion, said that he was a king himself, and forbade them to pay tribute to the emperor; though in reality he taught the direct contrary. Jesus kept silence likewise before *Pilate*, who not seeing any proofs against him, endeavoured many ways that he might not pass sentence upon him. Having learned that he was a *Galilean*, he sent him to *Herod Antipas* the son of old *Herod*, who was the tetrarch of *Galilee*, and had a great curiosity to see him, hoping that he would work some miracle in his

presence. But Jesus said not a word there. *Pilate* being still desirous to save Jesus, availed himself of the custom of the governor's releasing a prisoner at the feast of the passover: but the *Jews* chose rather, that he should release *Barabbas*, who was a robber and a murderer. At last being willing to satisfy them, without putting Jesus to death, he had him scourged; and then delivered him to his soldiers, who put a crown of thorns upon his head, covered him with an old purple robe, and gave him a reed to hold in his hand instead of a sceptre.—When he was thus decked out, they approached him with mock-reverence as if He were a king, gave him blows upon the head, and contemptuously spate upon his face !!

SECTION XVII.

*Of the CRUCIFIXION and DEATH
of JESUS CHRIST.*

PILATE then shewed *JESUS* to the *Jews*, wearing the crown of thorns and the purple robe; but so far were they from having any compassion upon him, that they demanded with loud cries that he should be crucified, threatening even *Pilate* with the Emperor's displeasure, if he suffered a man to live who called himself a king. *Pilate* at last consented that he should be crucified, but washed his hands, protesting that *he* was innocent of his death. But all the people answered "let his blood," that is to say, the vengeance of his death, "be upon us and upon our children." *JESUS* therefore was carried, loaded with his

cross, to be executed with two thieves at a place called *Golgotha* or *Calvary*, which was a small eminence out of *Jerusalem*. Crucifixion was the most infamous punishment, that was then in use: no persons were condemned to it but those of the very lowest order, and they only for the greatest crimes, such as robbery or murder. JESUS was crucified betwixt two thieves; his feet and hands were pierced; the soldiers parted his garments, and cast lots who should have his coat: but he prayed to God for those who put him to death. The priests and senators came to him, and reproached him, telling him to come down from the cross and save himself, if he was the CHRIST, the king of *Israel*, and the Son of God, as he said he was. They offered him gall and vinegar, when he was thirsty. All this had been foretold by *Isaiab* and *David*:

and when all the scriptures were accomplished, JESUS said, "*It is finished,*" and gave up the ghost, after having hung three hours upon the cross. Then was the sun darkened, the earth shook, the graves were opened, and several dead bodies arose. The veil, which separated the sanctuary from the rest of the temple, was torn in two from the top to the bottom; to shew, that the mysteries of the old law were now *unveiled*, and that JESUS CHRIST had by his death opened heaven to all men; of which the sanctuary was the emblem and representation. JESUS died on a *Friday*, at the hour when the paschal lamb was slain; and his death was the immolation or slaying of the true sacrifice; of which, the sacrifice of the passover, as well as all the sacrifices under the law, and all others that had been offered to God from the beginning of

the world, were only types and figures; and from which alone they derived all their efficacy. In order to see if he were dead, a soldier pierced his side with a lance, and there came out of the wound blood and water. His body was taken down from the cross, and buried by *Nicodemus* and *Joseph of Arimathea*, who were of the number of his Disciples. They embalmed it according to the custom of the *Jews*, and laid it in a new sepulchre, which *Joseph* had caused to be made, and which was near mount *Calvary*. But this sacred body, though dead, underwent no corruption; it was still the holy one of the Lord, and the body of the SON of GOD. The Priests and Pharisees calling to remembrance that he had promised to rise again, set guards before the sepulchre, and sealed up the door of it.

SECTION XVIII.

*Of the RESURRECTION and ASCENSION
of JESUS CHRIST.*

JESUS CHRIST continued in the state of burial from the *Friday* afternoon, all the *Saturday*. On *Sunday*, which was the third day after his death, before the sun appeared, there was a great earthquake, and JESUS arose, surrounded with glory. An angel descended from heaven, took away the stone which closed the sepulchre, and sat upon it; his countenance was like lightning, and his raiment white as snow. The guards were so much terrified, that they became as dead men; and some holy women, who came to embalm the body of JESUS again, which the short space

before the sabbath had not permitted them to do completely, were much surprised to find the sepulchre open, and to see an angel there, who said to them, “ ye seek Jesus who was crucified ; he is risen ; he is not here : “ go your way, tell his disciples and “ *Peter* to go into *Galilee* ; there shall “ ye see him, as he said unto you.”

The Apostles paid no great regard to the account which these women gave, and would not believe that he was risen again, till they had seen him with their eyes, and touched him with their hands ; had themselves spoken to him, and eaten with him. He appeared several times during the space of forty days, and shewed himself once openly to more than five hundred persons together. All this time he gave them various instructions ; he opened their minds that they might understand the scriptures ; he said to them, breathing

on them at the same time, " Receive
 " ye the HOLY GHOST; whose-soever
 " sins ye remit, they are remitted unto
 " them; and whose-soever sins ye
 " retain, they are retained." And
 again, " All power is given unto me
 " in heaven and in earth. Go ye
 " into all the world, and preach the
 " gospel to every creature;" not only
 to the *Jews*, but also to the *Samaritans*
 and *Gentiles*: " Make disciples of all
 " nations, baptizing them in the name
 " of the FATHER, and of the SON, and
 " of the HOLY GHOST, teaching them
 " to observe all things whatsoever I
 " have commanded you. He that
 " believeth and is baptized, shall be
 " saved; but he that believeth not,
 " shall be condemned. They who
 " believe, shall work all kinds of
 " miracles; and lo, I am with you
 " alway even unto the end of the
 " world." Lastly, he commanded

them to continue at *Jerusalem*, till they should receive from on high the power of the HOLY GHOST, which he assured them they should receive in a few days. The last time that he appeared to them, was upon the mount of Olives; where, after having spoken to them, he lifted up his hands, and blessed them, and ascended into heaven before their eyes. A cloud received him out of their sight; and two angels, in the form of men, cloathed in white apparel, told them, that he should one day come again in the same manner, in which they had seen him go into heaven.

The Disciples returned to *Jerusalem* with great joy, and were devoted to prayer and supplication.—*Then* did JESUS CHRIST take possession of his kingdom, where he is set down at the right hand of God, the Father Al-

mighty. And in that state of exaltation will he continue till he shall come again at the end of the world, to judge the quick and the dead; when all things shall be put into subjection under him, and the entire purposes of God, respecting Man, be fully and finally accomplished.

SECTION XIX.

Of the DESCENT of the HOLY GHOST.

AFTER the ascension of JESUS CHRIST, the disciples being met together to about the number of one hundred and twenty, St. *Peter* proposed to them to choose one from among them, to fill up the place of *Judas*, who after having betrayed his master, in despair had hanged himself.

The lot fell upon *Matthias*, and he was numbered with the eleven Apostles. The day of Pentecost being come, they were all assembled together in one place. On a sudden there came from heaven a great sound, as of a rushing mighty wind, which filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, which sat upon each of them.—Then were they all filled with the HOLY SPIRIT, and began to speak divers tongues, unknown to them before, in which they published the wonderful works of God. *Pentecost* was the fiftieth day after the Passover; the day on which the Law was given in the wilderness, and one of the great festivals appointed in that Law. There were *Jews* assembled from all the countries of the world, at *Jerusalem*, to celebrate this feast; and the report of so very extraordi-

nary an event, the visible descent of the HOLY GHOST, drew a great multitude of them together. And extremely surprised they were to hear the disciples, whom they knew to be all *Galileans*, speak to them each in his own native tongue. Then St. *Peter* appeared with the other Apostles, and gave the people an account of this miracle, explaining to them the prophecies, and declaring that JESUS whom they had crucified was risen again, and had sent the HOLY GHOST according to his promise ; and that it was He who was the LORD and the CHRIST. Many were touched by his discourse, and asked St. *Peter* and the rest of the Apostles, what they must do : to whom St. *Peter* answered, “ Repent, and be
 “ baptized every one of you in the
 “ name of JESUS CHRIST, for the
 “ remission of sins ; and ye shall
 “ receive the HOLY GHOST.” Three

thousand were baptized at this time ; and at another five thousand ; occasioned by *St. John* and *St. Peter*'s curing a cripple in the temple. Thus was the *new Law* published, upon the same day on which the commemoration of the giving of the *old Law* was celebrated, and on which the first fruits were offered to God. The Apostles and others, who had received the HOLY GHOST, found themselves now in quite an altered situation ; they were filled with the love of God, so that they were ready to execute his commands with gladness ; they perfectly understood the Scriptures and the words of JESUS CHRIST ; and perceived that his kingdom was altogether heavenly and spiritual ; and lastly, they felt themselves inspired with wonderful strength and firmness which enabled them to look with equal contempt upon all the good things, or the misfortunes, of

this life, not excepting death itself; and boldly to bear witness to the truth, in defiance of all opposition, and human efforts to the contrary.

SECTION XX.

Of the CHURCH of JERUSALEM.

IN a little time, a great multitude of the *Jews* at *Jerusalem* believed in **JESUS CHRIST**. They lived in perfect union among themselves, having as it were one heart and soul; agreeably to what **JESUS CHRIST** had said, that all the world should know *his* disciples by the love which they should bear each other. They carefully attended the instructions of the Apostles, and followed them exactly and constantly; they went every day to the Temple, and there joined together in prayer: they

met also frequently in private houses, to partake in the *Communion* of the body and blood of JESUS CHRIST ; and afterwards they eat their own meat with gladness and singleness of heart. As they knew that *Jerusalem* was shortly to be destroyed, and moreover, as they expected no establishment on earth, aspired after nothing but the heavenly kingdom of JESUS CHRIST they despised riches, and all temporal advantages. They had all things in common ; and those who possessed estates, sold them, and laid the price of them at the feet of the Apostles ; who distributed to every one according as there was need.—This first Church at *Jerusalem* must be considered as the most perfect that ever was upon earth ; and it has accordingly been looked on as the most excellent pattern and example. The number of the faithful increasing, the Apostles thought

proper to relieve themselves by appointing certain officers, whom they named *Deacons*, that is to say, Ministers or Servants. They ordained seven, after they had been chosen by the whole assembly of the Church, and appointed them to "serve the tables;" first, the holy table; that is, to distribute the blessed sacrament of the Lord's Supper; then the common table; that is, to take care of every thing that was necessary for the support of the faithful, and in general, of the temporal goods of the Church. The Apostles being thus relieved from the discharge of those concerns, applied themselves now with unremitted industry to prayer and to the ministry of the Word.

SECTION XXI.

*Of the PERSECUTION of the JEWS, and
the CONVERSION of the SAMARITANS.*

THE worldly-minded *Jews* could not relish the doctrine of the Gospel: above all, the *Sadducees*; who believed neither the resurrection, nor the immortality of the soul, and whose party was the most powerful; for even the high-priest was of that sect. As soon as the Apostles began to preach, those among the *Jews* who were of the greatest authority, forbade them with threatenings to speak of JESUS CHRIST: afterwards they put them in prison, from whence an angel delivered them; and then having laid hold on them again, they had them

scourged.—The Apostles rejoiced at the honour of suffering shame for the name of JESUS CHRIST, and boldly said to them, “Whether it be
 “right in the sight of God, to obey
 “you rather than God, judge ye:
 “for we cannot but speak the things
 “which we have seen and heard; that
 “this JESUS, whom ye crucified, is
 “risen, and that it is in his name that
 “we work miracles.” St. *Stephen*, the first of the seven deacons, wrought great signs and wonders among the people, and sharply reproached the *Jews* for their perverseness and hardness of heart; proving to them, that true religion was not confined either to their temple or city. They condemned him, as having spoken against the holy place, and stoned him. He was therefore the first Martyr; that is, the first who died for the *testimony* of the Gospel; for Martyr signifies a *Witness*.

Upon this occasion, there arose a great persecution against the church of *Jerusalem*; so that all the disciples were dispersed throughout *Judea* and *Samaria*, except the Apostles. He who was the most enraged against them was a young man named *Saul*, of the sect of the Pharisees, and well skilled in the learning of the *Jews*. He entered into the people's houses, and dragging away men and women by force, put them in prison. He breathed out nothing but threatenings and slaughter, and got a commission from the high-priest to go and search for them as far as *Damascus*. When he was near that place, at noon-day he saw an extraordinary light, which blinded him, and made him fall to the earth; and heard a voice, which said to him: "*Saul, Saul*, why persecutest thou me? I am *JESUS*; it is "in vain for thee to resist me." *Saul*

replied, 'Lord, what wouldest thou have me do?' Then the Lord caused *Ananias* an holy man to come to him, who baptized him, and restored him to his sight. — *Saul* began immediately to preach the gospel with great zeal. He is better known by the name of *Paul*, which he took afterwards; and is reckoned among the Apostles of the first order, having been called to be an Apostle and instructed by JESUS CHRIST himself.

In the mean while, St. *Philip* the deacon, went to *Samaria*, where many were converted, and received baptism; which when the Apostles, who lived at *Jerusalem*, heard of, they sent St. *Peter* and St. *John* to them, to confirm them and make them perfect in the faith. These prayed over them, and laid their hands upon them; and the new disciples received the HOLY GHOST,

that is to say, a more plentiful share of divine grace and the gift of miracles. Among those who were baptized at *Samaria*, there was a magician named *Simon*, who seeing that the HOLY GHOST was given by imposition of the Apostles hands, offered them money to bestow upon him the same power: but *St. Peter* said to him, "Thy money perish with thee, because thou hast thought, that the gift of God may be purchased with money." Since that time, the name of *Simony* has been given to the crime of those persons who traffic in spiritual concerns, that is, who buy or sell spiritual gifts, or preferments.

SECTION XXII.

Of the CONVERSION of the GENTILES.

SOME time after, the Gentiles likewise began to come into the church. There was a *Roman* Captain, named *Cornelius* ; who though a Gentile, acknowledged notwithstanding that there was but one God, and made it the business of his life to fear and serve him, praying to him continually, and disposing of much money for charitable uses. An angel came from God to tell him that his prayers were heard, and that he should send for *Peter* to know from him what he ought to do. *St. Peter* on his part had a vision, which taught him, that no creature was unclean or impure, and the Spirit of God ordered him to

go with those whom *Cornelius* had sent. All this was necessary to overcome the aversion, which *St. Peter*, like all the other *Jews*, had to the Gentiles, and to bring him to a resolution of conversing with them. When he was come to the house of *Cornelius*, he found him with many of his relations and friends, who were assembled together; and as he began to instruct them, they received the HOLY GHOST, and published the praises of God, speaking with tongues: insomuch that *St. Peter* caused the baptism of water to be immediately administered to them, seeing they had already received the divine grace. The Apostles and others of the faithful were offended at first, when they heard that *St. Peter* had gone to men uncircumcised, and had eaten with them: but when he informed them how the affair happened, they were satisfied, and said

with astonishment; "Then hath God
 "also to the Gentiles granted repen-
 "tance unto life." Experience made
 them now comprehend the mystery of
 the call of the Gentiles, which was
 mentioned in the Scriptures, and
 which *St. Paul* has explained more
 fully than any of the sacred writers,
 as he was principally the Apostle of
 the Gentiles.—He teaches us, that the
 true *Israelites* and children of God are
 not only the children of *Abraham*
 according to the flesh, but the chil-
 dren of the promise and the followers
 of the true faith; those, on whom
 God bestowed his grace out of his
 pure mercy, and whom he calls, not
 only from among the *Jews*, but also
 from among the Gentiles. From
 whence it follows, that circumcision
 is now of no avail; since the covenant
 of God is no longer confined to a
 certain race, but that all nations are

admitted into it by spiritual regeneration. The calling of the Gentiles causes those, who were not the people of God, to become his people; while those, who were his people, are most of them rejected because of their unbelief. Their fall is the salvation of the Gentiles, who are called in their room, and incorporated into the true *Israel*. The *Jews* who believed the Gospel, and are saved by their faith, are the root and stock which bears the whole church, and into which the Gentiles are ingrafted, like the branches of a wild olive-tree into a good one that has been cultivated. In the mean time, the obstinate *Jews* were rejected, till all those who by God's grace shall be saved from among the Gentiles, are entered into the church:—for we are taught to believe that God will save the remnant of the *Jews* at the end of the world. When

the Gentiles began to come into the church, the Apostles dispersed themselves throughout the earth, according to the instruction they had received from JESUS CHRIST. They always addressed themselves to the *Jews* first, in the places where they met any; and upon their refusal, they turned to the Gentiles.

SECTION XXIII.

Of the FOUNDATION of CHURCHES.

BEFORE the Apostles baptized their converts, they obliged them to profess their belief of the articles of the Christian Faith, which were *thrown together*, into a kind of summary or *Symbol*, as the term itself informs us, in some such method as the following.

Creed;—which served as well to instruct others, as to *distinguish* the true followers of the Gospel, from those *Jews* and impostors, who even then began to corrupt the doctrine of JESUS CHRIST. The creed contained a summary of the whole Christian doctrine, in these words, or to this effect. “ I believe in God the Father
 “ Almighty, maker of heaven and
 “ earth: and in JESUS CHRIST his
 “ only Son our Lord, who was conceived by the HOLY GHOST, born
 “ of the Virgin *Mary*, suffered under
 “ *Pontius Pilate*, was crucified, dead,
 “ and buried, he descended into Hell
 “ or *Hades* (the place of departed
 “ Souls); the third day he rose again
 “ from the dead, he ascended into
 “ Heaven, and sitteth on the right
 “ hand of God the Father Almighty;
 “ from thence he shall come to judge
 “ the quick and the dead; I believe

“ in the HOLY GHOST, the holy
 “ catholick church, the communion
 “ of saints, the forgiveness of sins,
 “ the resurrection of the body, and
 “ and the life everlasting. *Amen.*”

Most of the Apostles preached in countries which lie at a great distance from us to the East and South. St. *John* preached in *Asia minor*, chiefly at *Ephesus*, where he dwelt, and lived to an extreme old age. St. *Paul* preached in *Syria*, *Asia*, *Macedonia*, and *Greece*; as also in the West, and even at *Rome*: he is likewise by some authors thought to have planted the Gospel in this our Island of *Great-Britain*. St. *Luke*, who accompanied him, has in the book of the *Acts of the Apostles* given an account of his travels to his arrival at *Rome*. But it was St. *Peter* who founded the principal churches; he lived at first in

Jerusalem, where the church was formed upon the foundation of the Synagogue of the *Israelites*; afterwards he was Bishop of *Antioch*, which was the metropolis of *Syria* and of the East, and it was in this city that the disciples of JESUS CHRIST were first called *Christians*. St. *Peter* went afterwards to *Rome*. From thence he sent his disciple St. *Mark* to found the church of *Alexandria*, which was the metropolis of *Egypt* and the neighbouring countries, and the second city in the world. Thus St. *Peter* founded the three principal Churches of the *Roman Empire*, *Antioch*, *Alexandria*, and *Rome*.

When the Apostles founded churches, they fixed in every city a Bishop, with Priests and Deacons. The name of *Bishop*, that is steward, or *overseer* literally, from the Greek, *Episcopus*,

was given to him who was appointed, according to the institution of JESUS CHRIST, to be the head of a particular church, and to have the whole spiritual power over it. The name of Presbyters or *Priests*, that is Elders, was given to those, who, by the same institution, were appointed to relieve the Bishops in their most holy functions; and that of *Deacons*, or ministers of a lower rank, to those who attended upon the Bishop and Priests at divine service, and took care of every thing belonging to the church. The general name of *Clerks* or *Clergy* was given to all the officers of the church; to shew that they were God's chosen *lot* or *portion*, from the Greek word *cleros*, and that God was their *part* and *inheritance*, as was said of the *Levites* in the old Law. The *Laity* composed the faithful *people*; so called from the Greek word, *Laos*.

SECTION XXIV.

Of the DESTRUCTION of JERUSALEM.

NEAR forty years after the ascension of JESUS CHRIST, *Jerusalem* was destroyed, as he had foretold. The *Jews* rebelled against the *Romans*, under pretence that they were the people of God, who ought not to be subject to the Gentiles. There were great numbers of them massacred in divers places; and at last *Jerusalem* was besieged and taken, after a long siege, by *Titus* the son of the emperor *Vespasian*. The famine was so terrible during this siege, that there was a mother who actually devoured her own child. In this siege alone eleven hundred thousand persons perished.

The temple was burnt, and the city entirely destroyed. Thus did Heaven discharge its anger upon this unhappy city, which had persecuted and put to death so many prophets, and at last its king and God. The *Jews* who had refused to acknowledge CHRIST for their deliverer, became slaves to the *Romans*, were driven out of their country, dispersed throughout the world, and reduced to that state of servitude and contempt, in which they have lived above seventeen hundred years. For they have never been able to recover the possession of their land, or to obtain dominion over any country in the world. *Then* was seen the accomplishment of the prophecy of the patriarch *Jacob*, who had foretold so long before that the sceptre should not depart from *Judah*, till *he* came who was the expectation of the nations. For, at the same time that the

spiritual kingdom of JESUS CHRIST gained ground, and extended itself over all the nations of the earth; the temporal kingdom of the *Jews* was utterly overthrown, insomuch that they have never since been re-united, so as to form a State, as they had always been till that time. It also appeared plainly, that the true religion was not confined either to a certain place or people, since God destroyed both the city and nation which he had chosen, after it had subsisted long enough to be a sensible example of his providence over mankind, and to furnish teachers for all the rest of the world. In fine, the ceremonial and political law of the *Jews* was entirely abolished: for the Temple being destroyed, there could no longer be any sacrifices there, and all the other ceremonies related only to the old covenant, the time of which was past:

and the political and judicial parts of the law were only intended for the *Israelites*, the inhabitants of the promised land. Of the old Law therefore Christians are not obliged to observe more than what concerns the regulation of morals : and *that* is practicable at all times and in all places ; being the eternal law of nature, the law of reason and of good conscience towards God and Man.

SECTION XXV.

Of the LIVES of the APOSTLES.

THE Apostles underwent troubles and sufferings inconceivable in the preaching the Gospel. They were always travelling and lived sparingly, supported either by the labour of their

hands, or by the benevolence of others. They were moreover harrassed with fatigues and difficulties, hunger, thirst, and watching, cold, heat, and tempests, the danger of robbers, and various other inconveniences attending journies; without reckoning the fastings and other voluntary mortifications, which they often imposed upon themselves, to bring their bodies into subjection, and to set an example of temperance, self-command, and forbearance among the faithful. They were despised by the *Gentiles* as being *Jews*, and by the *Jews* as preachers of new doctrine. Those who were converted, kept them in full employment, their time being wholly occupied in instructing, catechising, exhorting publickly and privately, administering the sacrament, ordaining Bishops, Priests, and Deacons, and settling regulations for the new

churches. They either returned to the places where they had made converts, or sent some disciples to them, and wrote letters to them to confirm them in the faith, and to correct the abuses which were creeping in among them. Those, who rejected their doctrine (and these were always the greatest number), loaded them with calumny. They imputed their miracles to sorcery, and called them impostors and seditious fellows, who disturbed the government by overthrowing the established religion, and introducing novelty and strange customs. They carried them before judges, put them in prison and irons, and scourged them publicly : sometimes the common people pursued them with showers of stones. In short every thing happened to them that JESUS CHRIST had foretold, and they saw that they were hated by all

the world for his name's sake: but they felt also that courage and firmness of soul, which he had promised them, and which he bestowed upon them when they received the HOLY GHOST. Far from yielding under so many troubles and afflictions, the more they suffered, the greater share of consolation and joy did they receive; knowing for a certainty, that a crown of righteousness awaited them in heaven, and not reckoning the sufferings of this life to be of any consideration, in comparison of the glory of the other. They all suffered martyrdom by various punishments, and courageously gave up their lives in testimony of the truths which they asserted, particularly that of the resurrection of JESUS CHRIST. St. *John* indeed may be said to have survived his martyrdom, being miraculously saved alive, when he was put into a

cauldron of boiling oil. According to the accounts which are most generally received of the Apostles' sufferings, it appears that

1. St. *Andrew* was crucified ;
2. St. *Bartholomew* flayed alive ;
3. St. *John* banished, after being cast into a cauldron of boiling oil ;
- 4, 5. Of the two St. *James*'s, one was beheaded ; the brains of the other were dashed out.
6. St. *Philip* was stoned ;
7. St. *Thomas* stabbed ;
8. St. *Matthew* beheaded ;
9. St. *Simon* crucified ;
10. St. *Jude* shot with arrows ;
11. St. *Matthias* stabbed ;
12. St. *Peter* crucified.
13. St. *Paul* beheaded ;

These two last suffered at *Rome* ; and on the same day : the latter, for having converted to Christianity the

mistress of the Emperor. Within a few months after their martyrdom, *the first general persecution* of the Christians broke out: and it is one of the honours of the *Christian Church* that its first persecutor was a NERO.

SECTION XXVI.

Of the PERSECUTIONS.

THE church continued to be persecuted for three hundred years, and there was an immense number of martyrs. The Christians did no harm to any one, but lived for the most part by the labour of their hands, in great humility, temperance, and modesty. On the contrary, they did much good, by the alms which they bestowed upon the poor, and by the curing of diseases, and working miracles which were at

that time very frequent. Notwithstanding this, all men hated them, and the very name of *Christian* was looked on as a crime. The Heathens said, that the Christians had no God; because they had no *idols*, and because their worship was spiritual. The former esteemed as great impieties all that the latter said against the idolatry and superstition, to which the Pagans were accustomed. The Christians were never present at the spectacles and publick diversions; they avoided gaming, riotous banqueting, and revelling; fasted often, and wore no fine clothes or ornaments. All this made them pass for melancholy beings and persons of a strange turn of mind: and when they talked of the resurrection, and of another life in which they expected to be made happy, the people thought them to be quite insane. Add to this, that they imputed to

the Christians *in general* some heinous crimes, which were the practices of divers *heretics*. The Pagans therefore were resolved to destroy the Christians : they banished them, they threw them into prison, they confiscated their estates and property, they compelled them to work in mines, where they were kept in chains ; they condemned them to death. And as the Emperors and magistrates saw that they were so far from being afraid of death, that they received it with joy, because it opened to them eternal life, they made use of the most cruel punishments against them, and invented, for this purpose, new ones. They stretched them upon racks, or hung them up with weights at their feet ; and in this condition beat them with rods, tore their flesh with iron hooks, and burnt their sides with torches. Sometimes they roasted them with a

slow fire; broiled them upon gridirons,
 or put them into iron frying-pans;
 they fastened them upon red hot metal
 beds, or in chairs of the same kind;
 some had their faces flayed, or all
 their bodies; some had their hands
 or feet cut off; some were sawn
 asunder; some had their eyes or teeth
 plucked out, some their nails torn off,
 and some were embowelled alive.
 Others were torn in pieces by dogs,
 bears, lions, and other wild beasts;
 others were rubbed all over with
 honey, and then exposed in the sun to
 be stung with flies and wasps; others
 were thrown into boiling oil or melted
 lead. And all this was frequently in
 some cases repeated.—After being tor-
 mented a long time, they were shut up
 in dark and loathsome prisons, which
 had been strewed over with nails or
 broken glass.—Most of them were at
 last beheaded!!

SECTION XXVII.

*Of the CONFESSORS, SAINTS,
and MARTYRS.*

THEY who remained alive after suffering persecution, and who had continued firm to the Christian Faith, were called *Confessors*; to signify that they had had the courage to *confess* the name of JESUS CHRIST, before their judges and tormentors; and great honours were ever after paid them by the Christian Church. They who suffered death were styled *Martyrs*; and had still greater honours allotted them. The remains of their bodies were carefully preserved, embalmed, and wrapped up in the richest coverings. On certain days the Christians

met together to celebrate their memories, and their entrance into eternal life. These days they observed as festivals, like *Sundays*;—and in particular, as to these *Holy-days*, or solemn commemorations of our Saviour, and of those who were remarkable for their relation to him, it may be observed, with how much wisdom and discretion the appointments were originally made by the Christian Church: these being not first fixed upon their births or deaths, but upon such days as were noted among the Heathens as days of riot and idolatry; especially those of the Sun's entrance into signs, with the equinoctial and solstice days: that so these pernicious solemnities of Heathen worship, and the remains of Heathen superstitions might by degrees be supplanted and worn off by the Holy and Spiritual solemnities of the Christian Religion. Thus it

happens, that because in our Saviour's time the ingress of the Sun into signs was generally on the twenty-fourth or twenty-fifth days of each month, we find in nine or ten of our months a *Christian* Holy-day on, or just by, one of these days, even though there be commonly scarce another in the whole month. Thus again upon the first of *May*, *St. Philip* and *St. James* are commemorated, because the *Floralia* a heathen and idolatrous solemnity was on the same day before; as also, to efface the Heathen *Saturnalia*, the wisdom of the primitive Church thought fit to institute the memorial of our Saviour's birth; and ordained also that, to make it the more solemn, the death of *St. Stephen* the first *Martyr*, of *St. John* the beloved, and probably the first, disciple, and of *the Holy Innocents*, the first who died upon our Saviour's account, should all be com-

memorated upon the days immediately succeeding.

At the tombs of the Martyrs the early Christians used to assemble; to thank God for the strength and courage, which he bestowed upon his *Saints*, and to excite each other to imitate their lives, by reading their acts and the history of their sufferings. Miraculous effects sometimes appeared at the tombs of the Martyrs; and often at their Martyrdom; insomuch that several of the persons present were converted, and not unfrequently the very executioners themselves, and judges. And thus, the more the Christians were put to death, the more did their numbers multiply. But though they were so numerous, that they might have formed great armies; yet they never made use of force to defend themselves against those who

treated them with so much inhumanity. The only armour they had to put on, was suffering, submitting, dying. There were even whole legions, who suffered themselves to be massacred rather than draw their swords against their Prince.

SECTION XXVIII.

*Of the PEACE and SETTLEMENT
of the CHURCH.*

BUT notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made a surprising progress in the Roman empire. In the third century, there were Christians in the camp, in the senate, in the palace, in short, every where, but in the temples and the

theatres : they filled the towns, the country, the islands. Men and women of all ages and conditions, and even those of the first dignities embraced the faith ; insomuch that the Pagans complained, that the revenues of their temples were ruined. They were in such numbers in the empire, that, as *Tertullian* expresses it, were they to have retired into another country, they would have left the Romans only a frightful solitude. At length, after three hundred years of sufferings, God was pleased to bestow peace upon his church in the reign of the Roman emperor *Constantine*, who embraced the Christian faith.—This liberty caused greater solemnity to be added to the public prayers and assemblies of the faithful, which it had been often necessary to hold in the night and in private places, during the time of the persecutions.

More magnificent edifices were now likewise erected, and the number of ornaments and sacred vessels increased: great sums of money were given to the churches for the support of the buildings, the supply of holy utensils, and for the maintenance of the Clergy. The government of the church also was from thence-forward, as far as possible, arranged conformably to the government of the state.—This is the great epoch, when Christianity triumphantly got possession of the thrones of princes, and to its own native power obtained the additional support of human Laws and Constitutions:—in which state, through different degrees of success and splendour, it has ever since continued to extend itself amongst mankind; and we have no doubt ever will go on to do so, till all that has been foretold shall be accomplished, and an universality be obtained con-

cerning it, equal to the repeated declaration of the holy Scriptures,—that
 “ the whole Earth shall be filled with
 “ the knowledge of the Glory of the
 “ Lord, as the waters cover the Sea.”

FINIS.

Dates referred to, before CHRIST.

CREATION of the World, 4004.

The Deluge, 2348.

The call of *Abraham*, 1921.

The death of *Joseph*, 1635.

The departure out of *Egypt*, or *Exodus*, 1491.

Moses dies;—entrance into the holy land,
1451.

Saul King of all *Israel*, 1095.

Foundation of *Solomon's* temple, 1012.

The defection of the ten tribes, 975.

Salmaneser King of *Assyria* takes *Samaria*,
and puts an end to the kingdom of *Israel*,
728.

Jehoiakim taken prisoner by *Nebuchadnezzar*;
from whence begins the seventy years
captivity, 606.

Zedekiah sent in chains to *Babylon*, and
Jerusalem utterly destroyed by *Nebuza-*
radan, captain of the guards to *Nebu-*
chadnezzar;—the end of the kingdom of
Judah, 598.

Cyrus, or the end of the captivity, 536.

Ezra the priest, sent governor of *Judea*, to
settle the Jewish commonwealth, and to
reform the Church at *Jerusalem*, 458.

DATES REFERRED TO, BEFORE CHRIST.

Nehemiah, governor of *Judea*, rebuilds the walls of *Jerusalem*, 456.

The temple of mount *Gerizim* begun to be built by *Manasseh*, 408.

Alexander the great begins his reign, 336.

Judas Maccabæus, and the *Jews*, persecuted by *Antiochus*, 166.

Among the ancient Patriarchs.

Adam, created, 4004.

Seth born, 3874.

Enoch born, 3382.

Noah born, 2948.

Shem born, 2446.

Abraham born, 1996.

Isaac born, 1896.

Jacob born, 1837.

Levi born, 1756.

Among the Judges, after the death of Moses, to Samuel.

Moses dies, 1451.

Joshua, 1445.

Eli, 1157.

Samuel, 1117.

Among the Kings of all Israel.

Saul, 1095.

David, 1055.

Solomon, 1015.

Kings of Judah,

From Rehoboam 975, to Zedekiah 598.

Duration of the kingdom of Judah 377 years.

Kings of Israel,

From Jeroboam 975, to Hosea 730.

Duration of the kingdom of Israel 245 years.

Of the Prophets,

From Jonah, who prophesied against Nineveh, 802.

Isaiah, 760.

Jeremiah, 631.

Daniel, 555.

Malachi, 397.

Dates referred to, after CHRIST.

(N. B. JESUS CHRIST born in the year of the world 4004.)

A. D.

- 12 JESUS CHRIST disputes with the Doctors in the temple.
- 26 Pontius Pilate made governor of Judea: and John began his preaching.
- 29 Jesus Christ baptized by John, and enters on his ministry.
- 33 ——— crucified on Friday, April 3d, at three in the afternoon: rises again on Sunday the 5th, and ascends to heaven, Thursday, May the 14th.
- 36 St. Paul converted.
- 39 St. Matthew writes his Gospel.
- 40 The call of the Gentiles. Cornelius the first Gentile convert.
- 41 The name of Christians first given at Antioch.
- 44 St. Mark writes his Gospel.
- 48 The Virgin Mary supposed to die this year.
- 55 St. Luke writes his Gospel.

- 62 St. *Paul* sent in bonds to *Rome*; writes his Epistles between 51 and 56.
- 63 Acts of the Apostles written.—Christianity supposed to be introduced into Britain by St. *Paul* or some of his Disciples about this time.
- 64 *Rome* set on fire; and burned six days; after which began, under *Nero*, the first persecution of the Christians.
- 67 St. *Peter* and St. *Paul* put to death at *Rome*.
- 70 *Jerusalem* razed to the Ground, and the plough made to pass over it. The Jewish polity put an end to, with the death of 1,337,490 Jews, besides innumerable others, who perished through famine, banishment, and other miseries, dreadful beyond description.
- 95 The second general persecution.
- 96 St. *John* wrote his Revelations and Epistles.
- 97 ——— wrote his Gospel.
- 100 ——— dies.—End of the Apostolic age: the same year, was the third general persecution.
- 143 Various heresies about this time.

DATES REFERRED TO, AFTER CHRIST.

- 152 The Emperor *Antoninus Pius* stops the
persecution against the Christians.
162 The fourth general persecution.
197 The fifth;—234, the sixth;—249, the
seventh;—257, 274, 303, general per-
secutions.
306 *Constantine* begins his reign.
313 The tenth persecution ends by the
edict of *Constantine*, who favours the
Christians, and gives full liberty to
their religion.
-



18 DE 68

